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A

VIEW OF THE THREATS AND PVNISHMENTS

Recorded in the Scriptures, Alphabetically composed.

VVith some

briefe OBSERVATIONS upon severall TEXTS.

By

ZACHARY BOGAN

of C.C.C. OXON.

Num. 32. 23.

—*Be sure your sinne will find you out.*

OXFORD,

Printed by *H. Hall* for *R. Davis.* 1653.

TO MY HONOVRED FATHER Mr WILLIAM BOGAN.

SIR,

IT is too well knowne to you, how for no lesse then foure or five yeares, (by the just hand of God upon me for my many Sins; and, perhaps, more especially, for my presumption upon my power over my passions, and my phancy; which I have most prefidently expressed, whensoever my friends bade me beware, how I yeelded to them) I have been in a manner buried alive in melancholy, and

spent my dayes in vanity. *My distemper was such, as did not onely render me indisposed, by study to gather more knowledge then I had before, (being not able for whole moneths together, to perswade my selfe to take a booke in hand; and for severall yeares, if I had read any thing, to tell you what I had read:) But also made me to loose a very great part of that which I had already gathered. And therefore I doubt not, but my Acquaintance and Country men, what ever they may think, and say too, sometimes, against mee for* idlenesse: *yet after a very few serious thoughts, doe abundantly excuse me. It is true, It was one of those things, which in my melancholy, my dejected spirit dwelt longest upon, that I* had done God, and my brethren no service, having lived so long. *But after a yeare*

yeare or two, It pleased the Lord (who, I cannot say, did ever hide himself *in my trouble, or* despise *my affliction; but was ready to* know *me in all my adversity) to set me in a way, wherein I might spend my time better, and passe thorow with more ease, some of the rest of those* wearisome *dayes, which he had* appointed *for me. He gave me a subject to meditate upon (wherein he dealt suitably with my distemper, as well in the employment, as the subject: being fitter for meditation, then reading)* The Mirth of a Christian Life, *(in opposition to those who disparage it with reports of melancholy & sadnes.) Which accordingly I undertooke, and committed my meditations (such as they were) to paper. When some yeares were past: you may remember, that the last Winter,*

you

righteousnesse. The Lord grant, that as many as yet remaine, *may* heare *and* feare, *and may* henceforth commit no more such evils, *as they have committed. But I have held you too long. And therefore I will conclude, with this humble request, that as often as you meet with any faylings in this booke, you will beare with them in that manner, as you have been wont to beare with them in the authour: so as never the lesse to accept of the unworthy gift of*

C.C.C. Jun. 29, 165.

Your obedient

Sonne

ZACHARY BOGAN

Christian *READER.*

GIve me leave to shew thee, what course I tooke in Composing this Booke. It was in very little more then a fortnight's time, that by the help of God I read the Bible over: and reduced every thing that I observed, to a certaine head, in Alphabeticall order. After this, I examined every place of Scripture, by the Originall, and the most noted Translations. Some few Texts, besides those which I observed my selfe, I met with afterwards in other Bookes. Those bookes I knew not of before I had done reading the Bible. Which I much rejoyced for; both because of other things, which in reading I took in, together with those that were for this purpose: and because of the abundance of time and labour, which I should have spent, in examining quotations; which are usually heaped up without choyce, or judgement. It cost me not a little pain, to examine only those

Texts, which they had, and I had not: out of feare, leſt they had been apply'd to a wrong head, (a thing too ordinary in moſt Common place bookes.) But before I goe any further, now I have ſpoken of *paine*, give me leave to tell thee of (that, which I tooke abundance of comfort in, and which I may not conceale) the marvellous encouragement, which it pleaſed God to afford me all along in this worke. Whereas ever ſince my ſickneſſe, I have not been able to read above a quarter of an houre at a time, without a great deale of *wearineſſe* and *paine*: In reading the Scriptures, although I read the ſame places ten times over, I was, I know not how, ſupplyed with a conſtant delight in what I did, and a deſire to goe further. If at any time I was weary, (as ſometimes I was quite tired, through infirmities of body, and want of ſpirits:) as ſoone as I had but turned aſide, but a few minutes, I found a ſudden ſupply of deſire to follow my buſineſſe againe, as freſh as ever. Thus it was moſt commonly, when I was thus weary. and when it was not ſo, and I had noe appetite at all to the buſineſſe: If I did but once take my bible in hand, to try how it would be then, and read a line, or two; I preſently

recovered

recovered my appetite againe; as bodies filled with winde use to get a stomack by eating. And these things I looke upon as great encouragements. whereunto I adde the *health* which I had, all the while I was doing this thing, better then I had these many yeares; yea though I used no exercise, or recreation. But *à diuerticulo*, to shew thee in what manner I have done every thing.

1 I have produced onely those texts, wherein mention is made, either of a punishment *inflicted*, or *threatned* for a sinne, wherewith *God* punisheth it; or of an *evill fruit*, and *effect* of it, whereby it punisheth it selfe. The *Attendants* and *Consequents* of it, I meddle not with, except such as are necessary, or ordinary, and whereof there are severall examples also in Scripture.

2 In the titles of the chapters, when the chapters speake only of punishments *threatened*; I have written, *Threatened*. When of punishments *Inflicted*, or of fruites and effects; *punished*, (or, *have cause to fear*.) When of both; *Threatened*, and *punished*.

3 The *subject* threatned or punished, for the most part I make the *Sinne*; but sometimes the *Sinner* (as *Proud men* &c: viz:) when the punishments mentioned were indeed inflicted upon such a *sinner*; but of

some of them, it is not so particulary expressed, that they were inflicted *for that Sinne.*

4 Sometimes I seeme to repeat one title twice: as in *Oppression*, *Oathes*, &c. And *my* reason is, Because I find Scriptures speaking sometimes in generall against Oppression, and sometimes but particularly of only such and such oppression, and I would not willingly *misapply* any threat.

5 In the Conclusion of many chapters, after I have shewed, what is *expressed* in Scripture, concerning punishments; I doe shew you what may be *gathered from* the Scripture, concerning the *odiousnesse*, or concerning the *danger* of it: either by the *names* that are given it, or the *manner* that the Scriptures speake of it. And sometimes I shew you, what may be conjectured from the *nature* of the sinne: or from *comparison* of the like things among *men.*

6 Some more notable *threats*, and *punishments*, as *Being left to our selves* &c. I have inserted, although the *cause* be not mentioned: as taking them to be of use also, as well as the rest. not onely because the greatest sort of punishments may be the just reward of the least sinne: but because reading of such a fearefull punishment

without

without finding for what sinne it was inflicted, may make men wary of committing any sinne, for feare of committing that.

7 Some *prophecies* of *sinnes*, as Apostasie &c. I have inserted for *Threats*: because those sinnes are punishments too, as well as sinnes; and are so spoken of, viz. in a threatening manner: and because there can be no greater punishment, then to be left to the Commission of them.

8 In setting downe the places of Scripture I have not followed the order of the *Bible*, but of the *punishments*; placing them after God's method of mercy, from lesse to greater. But in mentioning the sins, where there are severall titles under one subject, (as in Ministers, Parents, &c.) I have observed the contrary order, the lesse after the greater: the more to set forth the wo th of that Subject, and the greatnesse of the respect due to it.

Having in this manner digested my Collections, I intended so to print them, without saying any thing my selfe upon any place of Scripture: till by the perswasion of a friend, whom I very much esteemed, I was induced to the contrary. But I must earnestly entreat thee, to beare with my weaknesse, when soever thou discoverest it. And if upon any subject, I have suffered

my pen to run on too far (as in the chapters of Covetousnesse, Company-keeping, Blasphemy &c,) beare with that too. And if thou hast not the patience to read thorow; passe to the next Chapter, and be not angry. And so likewise doe, when thou meetest with any *criticall observations* on the *Greek* or *Hebrew*: if thou dost not like them or canst not understand them; yet keep the book still in thy hand, and passe on to other things. I speake in this manner, because I know how unwilling men are to read of *threats*, and *punishments*: and how forward, and sawcy they are to catch at the *promises*. I shall desire thee likewise when thou meetest with any thing that doth not satisfie thee, or like thee; to suspend thy judgement, till thou hast read the *Appendix*.

I will but wipe off an aspersion or two, & then dismisse thee. The first is; that I was too bold, to venture abroad so young; unlesse I had more learning and Judgement. And I confesse, this was once my owne objection to my selfe. But I thought it sufficently answered by replying, It was not I, that went abroad so much, as the Scriptures; or I, and the Scriptures before me. The second aspersion is, that I was

too

too hasty in printing a thing so suddenly attempted, and performed in so little time; as is declared in the former Epistle. To this I answer 1 That there was not so much need of longer time; most of the book being Scripture, and not mine owne invention. 2 I thought upon the want of a booke of this nature, and the usefulnesse of it. 3 I understood, at every opportunity of hearing from my friends, their earnest desire of seeing what I had done. 4 I thought that although I had made such hast, yet I might boldly say, there would be found but litle signe of it. perhaps, thou wilt meet with some oversights in the printing: but not many materiall, and those I have affixed to the *Appendix*.

5 I though upon the * saying, *Nihil est inventum simul & perfectum*, that never any thing was perfect at the first, though there were never so much time spent about it. Well, I weigh not of censures. So ten may read me, I will give a hundred leave to censure me. Under a good Conscience, I care not what it cost me to convert a sinner. My prayer to God is, that he would incline thy heart to read the judgments of God written in his book: & when thou hast done to humble thy selfe under his migh-

* *Cic. lib. de clar. orator.*

ty

ty hand, that so he may exalt the main thing, which in the Composing of this book was aimed at, by

Thy Servant in

Jesus Christ

Z. B.

THE TABLE.

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FINIS

SEVERALL THREATS AND PUNISMENTS for severall Sinnes.

Adultery.

WHen the Punishments, and Threats for this sinne are mentioned, the Scriptures speake either in *generall*, and then the punishment is aggravated, first with *certainty*; *Whosoever toucheth her shall not be innocent*, *Prov.* 6.29. (or rather, *unpunished*, according to the use of the Hebrew word, *Jer.* 25.29. and elsewhere, for he is *not innocent already*:) secondly with *severity*; for God telling the Jewes how severely he would deale with them, sayes, *I will judge thee, as Women that breake wedlocke, and shed blood* are judged, *Ezek.* 38.16. Or else speaks in *particular*, and then the punishments mentioned are first *death** both of the *adulterer*

* Beza (upon Matth. 19.9) *saith that this law was not executed in Christs time, because then Christ would not have spoken of* putting away, *I see not how it does necessarily follow, for doubtlesse the* husband *might* put away *his wife, and the* law *might* put her to death *too; hee* might *do it, though he need not do it, which is all that Christ would have in that place.*

adulterer

dulterer and of the *adultereſſe*, by the law of God: This Law was expreſſed in *generall termes*, againſt *married women*. *If a man be found lying by a woman married to an husband, then they ſhall both of them die, Deu.* 22.22. the Rabbines indeed ſay it is to be *interpreted* of * *ſtrangling*, and ſo they ſay of every other law for putting the offender to death where no mention is made by what kind of death, that it is to be meant of *ſtrangling* (which was the eaſieſt kind of death in uſe among them) becauſe (ſay they) where the law for puniſhments doth not determine, we ought to give the moſt favourable expoſition. which however is not ſo, if the verſe of *Ezekiel* but now quoted be to be interpreted by the next ſave one; for then it might be as well *ſtoning*, and *running through with ſwords* or *javelins*, which manner of puniſhment is there expreſſed (*viz. verſ.* 40.) and with the latter whereof *Zimri* and *Cozbi* were puniſhed by *Phineas*, *Num.* 25.6. But againſt women who were but *betrothd*, it was ſpecified by *ſtoning*. *If a Damoſell that is a virgi*

* *It is ſaid* John 8.5. Moſes in the Law commanded us that ſuch ſhold be ſtoned, *which I know no* nced Grotius *had to take ſuch paines to reconcile with this opinion, for firſt tis but* τοιαυτας ſuch, *and I hope, a* betrothed *woman is* ſuch. *And ſecondly, for ought that appeares* the woman taken in adultery *was a* betrothed woman, *for the word* μοιχεια adultery *will beare it well enough, according to his owne opinion upon* Gal. 5.19.

virgin be (a) *betrothed unto an husband and a man find her in the city, and lie with her. Then yee shall bring them both out unto the gate of the city, and yee shall stone them with stones that they die. Deut.* 22, 23, 24. and by *burning with fire*, If she were a *Priests daughter. And the daughter of a Priest, if shee profane her selfe by playing the whore, shee profaneth her father, she shall be burnt with fire, Levit.* 21. 19. There is one, who (herein a *Paraphrast* if in nothing else) expoundeth it of *hot Lead* powred into her mouth, which indeed was practis'd in after times In imitation of Gods manner of punish-

(a) Grotius *agreeing with the Jewes (as he doth too often) in the opinion above mentioned gives this reason why the betrothed womans punishment was greater, because (saith he)* she was not in her husbands custodie: *as stealing a sheep out of the* field; *is punished worse then stealing him out of the* fold; *but hee might as well have given fifth reasons as these: first shee* gave *away her* virginity, *which her husband most esteemed: secondly, she brake her promise, viz in so doing: see Deut.* 22.13. *to* 18. *thirdly, she* wrought folly in her fathers house. *Deut.* 22 19. *(where the Scripture it selfe seemes to goe about to* aggravate *her fault.) Fourthly, shee was not onely* dishoneſt *to her husband in her* first love, *but shee* dishonoured *also her* first borne, *(whose honour and priviledge among the Jews was very great) nay and* God *himself, to whom the first born belonged Num* 8.17. *To conclude, you cannot say her punishment should be lesse, because she was not* another mans wife *for she is call'd* a neighbours wife. *Deut.* 22. 24. *and therefore is it said verse* 22. married to an husband, *as if the party were her husband before. See also for this purpose, Deut.* 20. 7. *ch.* 28. 30. *Ezek.* 23.3,8.

The later Jonathan.

ing by fire, which (they say) was by burning the parts within, and not hurting the outer part of the body: as in that example of *Nadab*, and *Abihu*, and others.

The punishmeut of Adultery by *death* had been executed by *God, before* this Law was made, if the sin had been committed: as it seemes by what he said he would doe to *Abimelech, If thou restore her not, knowe that thou shalt surely die, thou and all that are thine, Gen.* 20.7. Speaking of *Sarah*: And by what he did to *Pharaoh* whose househe punisht with great plagues for *detaining her in his house*, though (as it is probable) he *knew* her not, and though he knew not that she was *Abraham's* wife. *Gen.* 12.17. It seems those people hated *Adultery* more then [a] *Murder*: For it is said that *Abraham* gave out that *Sarah* was his sister, lest otherwise they should have killed him, that so they might have the better liberty to enjoy her without adultery. It was executed upon the *Shechemites* when *Simeon* and *Levi* put all their male to the sword for *Shechems* lying with their sister *Dinah, Gen.* 34. And it was executed upon the *Benjamites* of *Gibeah*, for abusing the *Levite's* Concubine when he lodged there: for the *Israelites* slew of the *Benjamites* five and twenty thousand, and burnt the citty, *Judg* cap

[a] *The Septuagint (in the old Roman edition though not in the Complutenses) in translating the Commandements set down Adultery before Murther, and so doe Marke, chap.* 10.19 *Luke, chap.* 18.20. *and Paul Ro.* 13.9.

*cap.*8. *& cap.* 9. *Judah* being told that his daughter *Tamar* had plaid the harlot, gave sentence to have her burnt, before hee knew that it was with himselfe, *Gen.*38.24. See the punishment of *Zedekiah* aud *Ahab* for this, and other sins, *Jer.* 29, 22.23. It has been executed upon the *child begotten in adultery*, as upon the child begotten by *David* upon the wife of *Uriah*. *Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.* 2. *Sam.* 12.14. *Disgrace*, and *Infamy* is the least evill that befalls such children. In *Job* cap.31.10. where he sayes, *Let my wife grind unto another man, and let others bow downe upon her* יכרעון אחרין the Septuagint render the last words τὰ δὲ νήπια μοῦ ταπεινωθείη, *Let my children be abased.* It hath beene observed, that the posterity of Adulterers are usually *short-lived*, see *Wisd. cap.* 3. 16.

If those that commit adultery *escape death*, à thousand to one that they escape *these ensuing punishments, viz.*

2. *Retaliation*, or being done to as they have done to others. thus *David was* punished, *Thus saith the Lord, behold I will raise up evill against thee out of thine own house, and I will take thy wives before thine eyes and*

b *The Jewes say these were the men that would have abus'd* Susanna; *& that they were put to death by the* King's *cōmand, & not by the* Jews. *The* Gemara *saies, that they suffered for enticing the* King *of Babylon's daughter to this sinne.*

give them unto thy neighbour, And he shall lie with thy wives in the sight of the sun 2 *Sam.* 12. 11. this threat was *fullfilled* by one that was his *neighbour* with a witnesse; for his owne sonne *Absolom* lay with his concubines upon *the top of the house in the sight of all Israel*, *cap.*16.22. *Job* even in the chapter of his *justification*, acknowledges it had bin justice for him, if he had been guilty of *adultery*, to be thus dealt withall, *c.*31.9,10.* Let *my wife grind*, &c.

3. *Continuall feare. They know not the light, for the morning is to them even as the shadow of death; if one know them, they are in the terrours of the shadow of death. He is swift as the waters. Their portion is curst in the earth: he beholdeth not the way of the vineyards*, *Job.*24.17,18. He alwaies goes *swiftly* for feare of being *overtaken*, and he never goes in *usuall wayes*, for feare of being *seen*.

4. *Disgrace. A wound, and dishonour shall he get, and his reproach shall not be wiped away*, *Prov.*6.33.

5. *Wasting of the body.* It was *Lemuels* advise, *Give not thy* (a) *strength to women, nor thy wayes to* (b) *that which destroyeth Kings*, *Prov.* 31.3. In *Job cap.*31. 12 that which we render *a fire that burneth to destruction*,

* *For in this sense the* old Latin translation *renders* viz. Scortum alterius sit uxor mea. *but* Vatablus *had rather have it meant of being made a* slave, *indeed* grinding *was an usuall imployment and punishment for slaves amongst most nations. See* Isai 47 2.

(a) *If that be not rather meant of the strength of a mans* wealth *or* state.

(b) Salomon *knew this by his owne experience some say, these are* his *words* Lemuel *being one of his* eight *names: but he had them from his mother* Abiah *the daughter of* Zachariah.

the

the Septuagint render τὸ καυσῶσον ἐπὶ πάντων μέλων, *a fire that burnes in all the members.* The *women* under the law found experience of this punishment, if they had been guilty of the sinne, and had drunke of the *bitter* water.* It was given for triall in case of *jealousie:* & at the drinking therof the priest pronounced this *curse. The Lord make thee a curse, and an oath amongst thy people, when the Lord doth make thy thigh to rott, and thy belly to swell, Num.* 5.31. *Calvin* sayes, by the *thigh* in this place is meant *the power of child-bearing,* because on the contrary it is said, if she were *not guilty,* she should *conceive seed, vers.* 28. 50. *Pareus* upon *Rev. cap.* 19. 16. where it is said, *hee had on his thigh this name written King of Kings,* saies hereby is shewed that *Christs name should be propagated by a long posterity.* Both *cursing others unlawfully,* & *being cursed lawfully* (as by *excõmunication*) the *Jews* thought it had great effects upon mens *bodies;* See the chapter of *cursing.* the *Cabbalists* observe upon the word *Cherem a curse,* that the letters therof being one way *transposed* make it *Rachem mercy,* because if hee that is cursed do repent, it proves a *mercy* to him; but being plac'd another way, they make the word *Ramach* a *dart,* the letters of which word will stand for 248. which they

* *Made of holy water and dust with the washing of the booke in which the curse was written: so that herein her* end was as bitter as wormewood. Prov. 5.4.

they say is the number of members in a mans body: because (say they) if he doe *not repent*, the *dart* or the *curse pierced thorow all his members*: thorow *all his members*, say they, and I may adde, *especially* thorow his *Liver* by consumptions, &c. for so the Jewes expound that place in the *Proverbs*, c. 7. 23. *he goes after her straightway till a dart strike thorow his liver*, saying, that *lust* is chiefly lodged in the *liver*, and that it is Gods usuall manner in punishing offenders, to make them suffer most in those parts wherewith they have committed most sinne.

6. *Wasting of the estate. It is a fire that consumeth to destruction, and would roote out all mine encrease, Job.* 31. 12. See *Whoredome.*

7. *Hell. But he knoweth not that the dead are there, and that her guests are in the depth of hell, Prov.* 9. 18. *Be not deceived, neither fornicators, nor Idolaters, nor adulterers &c. shall enter into the kingdome of heaven,* 1 *Cor.* 6. 9, 10. See the threat against *Jezebell* (if it be not meant of *spirituall adultery*) *Rev.* 2. 22. and *Heb.* 13, 3. *Tertullian* in his booke *de pudicitia*, sayes that those Churches which *admitted into Communion* those who had fallen after baptisme, notwithstanding excepted *adultery*, *murder*, and

and *Idolatry*, and therefore complaines of *Zepherinus* the Bishop of Rome for *admitting adulterers*. But yet the *Romish* Church, *excluded* them till *after long penance*, and likewise if they fell the *second* time.

The *greatnesse* of this sinne, and the *odiousnesse* of it in the sight of God, may be *further* gathered out of the Scriptures, *first* by the *names* that are given, either to the *sinner* as of a *dog* (as they usually expound it *Deut.* 23.18. not κυνα but κύνευδν) and of *an* (a) *oven heated by the baker* (b) *Hos.* 7.4. or to the *sinne it selfe*, as *uncleannesse*, *Numb.* 5. 19. *Abomination Ezek.* 22.11. *Neighing* (c) *Jerem.* 5.8. and *cap.* 13.27. Secondly, by the use of the word ἀνὴρ πόλος which *signifies* onely *sinfull*, to expresse *adulterous* or *whorish*, as if such a one were more sinfull then others. So *Luk.* 7.37. (according to *Beza.*) By that place it appears that the Jewes accounted an *idolatrous person* (*any* sinner, it cannot be, for then they must touch no body) such an uncleane thing, that they made it *religion* so much as to be *touched* by him: for the *Pharisees* concluded *Christ* to be no Prophet, because then he would have knowne that she was

(a) *When* Ishboseth *accused* Abner *of lying with his fathers concubine, he replyed*, Am I a dog, Sam. 3.8.

(b) *If the meaning be not of spiritual adultery.*

(c) *Like horses. it is a saying in one of the Jewish Writers*, he that lyeth with another mans wife, his soule entreth into a camell. Buxtorf. in Floril. *which yet agrees not with the opinio of the Pharisees, who held transmigration onely of* good mens *soules* Joseph. de bello lib. 2, cap. 12.

an

an *adultereſſe* that waſhed his feete and not have *ſuffered* her to have touched him. μοιχαλὶς, and ἁμαρτωλὸς, *adulterous* and *ſinfull* ſtand like words of the ſame ſence in *Mark. cap.* 8. 38.

3. Thirdly, by the uſe that is made of the name of *adultery* viz: for *aggravation*, to expreſſe the greatneſſe of other abominable ſins, as if it were greater then they. thus it is applied to *forſaking God* (who vouchſafeth to be a *husband* to his Church) eſpecially in the commiſſion of Idolatry, Ezek. 16, 32, 36. and elſewhere. And to *loving* the world, Jam. 4. 4. *Yee adulterers and adultereſſes, know ye not that the friendſhip*, (or love of the world) *is enmity with* (or hating of) *God.* Certainly the Apoſtle being to reprove ſuch a baſe and unworthy ſin as *that*, if he could have thought of *worſe names* then *adulterers* & *adultereſſes* hee would have been ſure to have uſed them. So our *Saviour* calling the Jews an *adulterous generation* ſeemeth to have taken it for the worſt terme that he could have given them *Mat.* 19. 39. & *cap.* 16. 4; but eſpecially Mark. 8, 38. for there he ſeems to ſpeak more angrily uſing the *demonſtrative*, *This: This* * *adulterous and ſinfull generation.* There is no ſinner ſo likely to be puniſhed as an adulterer (with another mans wife

* *Which we commõly uſe when we ſpeak in anger, as when we ſay*, this ſame naughty fellow, *or the like.*

wife, especially because he seldome hath *repentance* to *prevent* it, and none so likely to be *severely* punished, because he hath no *excuse* to *mitigate* it; and therefore *Chrysostome* compares the *adulterer* to a *Pilot* that casts away a ship in the haven, and the *unmarried fornicator* to him that casts her away abroad in the brunt of the weather, where it is hard to avoid it.

First, this sinne is the most *secret sinne to men* (committed by the body) and such as they who commit it not onely *never thinke* they shall suffer, but thinke they shall *never suffer* for (because the hand of man can seldome reach them) & therefore is it the more likely to be *discovered by God*, and more sure to be *openly punished*. The most *secret goodnesse*, and the most *secret wickednesse*, have usually the most *publike*, and the *greatest reward*.

Matth. 6. 4. 6. David *prayes that God would* cleanse him from secret faults. Ps. 19. 12.

Secondly, it is a sinne that is *soonest forgotten by men*, because it leaves no footsteps behind it, and therefore it is the surer to be *remembred by God*. Under the Law the Sacrifice which was offered for the woman suspected of adultery was called *mincha ziccaron*, an *offering of memoriall*, because it was not offered to *put away* the sinne, but to find it out, and to bring it to mind, if it were committed, *Num.* 5. 15.

See Prov. 30. 19. 20.

Lastly,

Lastly, this sinne is a most *pleasing sinne to men*, and *therefore* also the more likely to be punished; because usually such sins as are most *pleasing to us*, are most *displeasing to God:* as on the other side, such things as are most displeasing to God, are through the cunning of the Divell, made most pleasing to *us*. I say the sins that are most *pleasing* are most *dangerous*, and the sins that are most *dangerous* the Divell makes most *pleasing*. he is like a *cunning fisher:* he will put the best bait upon the *best hook*. *Sweetest things*, turne soonest to *bitternesse*, and yet *stoln waters* none * so *sweet*. Beware therefore of believing *thine enemy* the Divell: his good news is still too good to be true. Mistrust him alwaies, but especially then when he comes with * *gifts*. This thou knowest, that he would have thee do nothing but what shall *doe thee hurt*, and consequently, that what he is most earnest to have thee doe, that will doe thee *most hurt*. Therefore as he encreases his *tentations*, so doe thou thy *suspicion*; and by Gods assistance thou shalt be able to worst him. I have been the longer upon this sin, because I see it is thought upon so *slightly*, committed so *greedily*, and lamented so *sparingly*.

* *Prov. 9. 19.*

* *Timeo Danos & dona ferentes.*

Affliction Threatned

*In the world ye shall * have tribulation*, Joh. 16,33. Seneca himself could say of God, *bonum virum in deliciis non habet, experitur, indurat, sibi illum præparat: he does not pamper a good man, but tries him, and hardens him, and fits him for himself*: Sen. lib. *Cur bonis mala fiant.*

* *In the orig. tis* ye have. you are as sure to have it, as if you had it already, or you have it allotted for you: the present tense *is usuall for the future, we say in English* what hath such a one this yeare? &c.

Threa s of *non-affliction*, and to *non-afflicted*.

Why should ye be stricken any more? Isa 1.5. it *seems* to be a *threat*, as if he had said, *yee shall not be stricken any more*: but the *Chaldee paraphrase* makes as if God did *blame* the *Jews* for *not saying, why are we stricken?* or *not considering* the cause why God did punish them. *I will correct thee in measure* *, *and will not leave thee altogether unpunisht*, saith God to *Jacob, Jerem.* 30.11. as if this were a great *mercie*, and as if it were a great *punishment* to be *left unpunisht*. so c. 46. 28. and therefore c. 10. 24 the Prophet if hee prayes not *for* correction, does not pray *against* it, when he saies *O Lord correct me but with judgement, &c. I will be quiet, and be no more angry*, saith God to *Jerusalem, Ezek.* 16.42. For some think it to be spoken in anger, as well as that in Hosea 4. 14. *I will*

† Le Miphat *in the same sense (I thinke) that* Bemiphat, *with judgment*, c. 10.

* *Like this*, Be angry and sinne not, *Eph.* 4. 26.

*not punish your * daughters when they commit whordome, nor your spouses, &c.* It seems the Septuagint doubted not but God was angry when he spake these words, for they translate לא אכעס עוך οὐ μὴ μεριμνήσω, not *I will not be angry but I will trouble my selfe no more*: which is as much as if he had said, *I am very angry with thē.* adde hereunto that the words before these which we translate *make my furie towards thee to rest*, are the same in Hebrew with those chapt. 24. 13. which we translate, *cause my fury to rest upon thee* הניחי את המתובך which the Septuagint render ἐμπλήσω τὸ θυμὸν μου ἐν σοί, *I will fully execute mine anger upon thee. Woe to them that are at ease in Zion, Amos* 6 1. *Wo to you that are rich for you have received your consolation*, saith our Saviour, Luk. 6. 24. Some of the *Heathen themselves* accounted *freedome* from all manner of miserie the greatest *miserie and slaverie*, for Seneca * saith it was the saying of *Demetrius, nihil videtur infelicius eo cui nihil unquam evenit adversi, nothing more unhappy then hee who was never unhappy. Philip King of the Macedonians* hearing of a *race wonne* by his Coach-horses at the *Olympicks*, of the *birth of a sonne*, and of the *overthrow of the Dardanians* by his Leiutenant Generall *Parmenio*, all at one time, presently cried out

* *This doubtlesse was a* token of Gods anger *with* them *as well as a* punishment *upon their* Fathers *and* husbands.

See *chap.* 5. 13. & 21. 17.

* *Lib.* Cur bonis mala fiunt.

* Plutarc.

out with his hands lifted up to heaven ὦ δαίμων μέτριον τι τούτοις ἀνίδες ἐλάφωμα, *Oh give me a little bad news in the other scale, or else I shall sink to the ground.* And therefore I think *Annibal* * gave his *enemy Scipio* very *friendly* advice, telling him, *Maximæ cuiq; fortunæ minime credendum est*, *take heed of trusting fortune when shee is over kind.* Tacitus saies it was a saying of *Tiberius*, *Quanto plus adeptus foret tanto se magis in lubrico*, the lesse *nubs* he met with the more *slippery* was his condition, and consequently the greater *danger* of falling, & the greater *fall* if he fell. Tis with fortune as it is with men, if she speakes me over kind, I have cause to feare she *flatters* me; and if she *flatter* me, I have as much cause to feare she *meanes to doe me hurt*: and therefore I am of *Attalus* his mind, *malo me fortuna in castris suis, quam in deliciis habeat*; I had rather my Father would give me but a little now and then, and retaine me in his love then give me a great deale at once and bid me be gone and come no more neere him. I am not so *hastie*; I had rather have my *portion paid* me in the *world to come*; for then I am sure to have *most*, and I am sure that none but reprobates have their *portion in this life*, Ps. 17. 14.

* *Liv. l. 38*

Ambition.

Ambition.

1 The *ill effects*, and *punishments* of it mentioned in Scripture are 1. *Ejection out of heaven. The Angels which kept not their first estate, but left their own habitation, hee hath reserved in everlasting chaines under darknesse unto the Judgement of the great day*, Jude. 6.

2 *Ejection out of Paradise*, as in *Adam* and *Eve*: for doubtlesse *ambition* had a great stroke in making them hearken to those words of the Serpent, (wherewith their hearts were presently tickled being left to themselves) *God doth know that in the day ye eat thereof, then your eyes shall bee opened, and you shall be as Gods*, Gen 3.5.

3 *Miscarriage in designes*; as in the builders of *Babel*, whose *ambition* may be seen in their *words, Let us build us a Citty and a Tower whose top may reach unto heaven, and let us make us a name lest we be scattered* * *abroad upon the face of the whole earth, Gen.* 11.4. and likewise in *Adoniah*, who *exalted himselfe* to be King against his brother *Solomon*, 1. King. 1.5. see his *successe* verse. 50. and his *end*, c. 2. 25. for *Solomon* caused him to be put to death,

* *For God had commanded them to be gone from that place where they were then* saith Josephus.

4 *Abasement. He that exalteth himselfe shall be abased, and he that humbleth himselfe*

himselfe shall be exalted, Luk. 14.11. To be *ambitious*, and to *exalt one's selfe*, when *God* doth not exalt him, is as if a man being invited to a feast, should take up his place himselfe at the higher end of the table; and you know what our Saviour saies of such a one, that he may *With shame begin to take the lowest roome*, Luk. 14.9. Let *ambitious men* take notice of what the Prophet *Habakuk* saies, *Woe to him that coveteth an evill covetousnesse tohis house, that he may set his nest on high, that he may be delivered from the power of evill*, Hab. 2.9.

Adde hereunto, if not the *punishments*, the *sad effects* of ambition 1. *Unbeliefe*, in those that have *not believed. How can ye believe which receive honour one of another, and seek not the honour that cometh from God alone* Joh. 5.44 *which receive honour &c.* δόξαν παρ' ἀλλήλων λαμβάνοντες *Beza* renders, *cum captetis*, which *catch after honour.* * To shew their *ambition*; for else it had been no fault in them, only to *receive honour*, as it had been no *dishonour* to Christ, onely to *receive* his *testimonie* from men, vers. 34. and therefore *Beza* in that place also renders μαρτυρίαν δ' οὐ λαμβάνω, *testimonium non capto*, not, I *receive* not, but, I doe not *catch after*, or *affect* the testimony of men. Doubtlesse *Christ* did not so much forbid the *Jews* to

* *Ego captandi vocabulo uti malo ubi de studio & conatu agitur.*

be called *Rabbi*, as to be *ambitious* to bee called so, Mat, 23.8. as *sitting uppermost at feasts* was not the thing which he disliked, but their *desire*, or *ambition* to sit uppermost, V.6.

2 *Being ashamed of Christ* in those that *have* believed. *Among the chiefe Rulers also many beleived on him, but because of the Pharisees they did not confesse him, lest they should be put out of the Synagogue: for they loved the praise of men, more then the praise of God.* Joh. 12.42.43. or at least, *Being disobedient to his doctrine. I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not.* John ep. 3.9. Be the more carefull to avoid this sin, by how much there seems the lesse reason: for as it had *no name* among some of the Heathen, so among many Christians, it has not the name of a *sin:* but on the contrary is ostentimes commended under the name of * Philonaliæ *gallantry*[a]; and the vertue opposed to it, usually disparag'd by the name of Mικροψυχία *basenesse of spirit.*

* Arist. Eth. l. 5 c. 4.

[a] *Or* neatnesse.

Angel.

Such as should *provoke* the *Angel* whom God would send before the *Israelites* in their journey to *Canaan*, are thus threatned. *Beware of him, and obey his voice, provoke*

voke him not, for hee will not pardon * *your transgressions, for my name is in him*, *Exod.* 23.21.

* Or he will certainly punish, *for so is meant* (as I think) by *not pardoning* in more places then one, *Jer.*5.7. 2.*Kings* 24.4 *&c.*

Anger.

Angry men are threatned.

1 With *punishment*, sure enough, & often enough. *A man of great wrath shall suffer punishments, for if thou deliver him* *, *yet thou must doe it againe.* Prov. 19.19. He will bring himselfe into danger a hundred *waies*, and the *same* way a hundred *times*; for he is so blinded with passion, that hee cannot see the *stone* on which he formerly *stumbled.* Indeed anger being *brevis furor* a *madnesse for the time*, makes such a change in a man, that he is not *himselfe*; having neither his understanding, nor his senses, no not so much as his *naturall* faculties *exercised*: for saies one out of the Talmud, * An angry *man tasts not what he eats, and understands not what he does.* I remember the Poet saies of *Latona*, that when shee was deni'd a little water to quench her thirst, *distulit ira sitim, out of anger she forgot her thirst.*

* Some understād this of the Fathers not *punishing* the child, trā-slating the next words in the third person, *he* will doe it againe i.e. *sin againe*, but then it cannot be *for if*, & I think כי לא is seldome *But if.*

* See *Buxtorf floril.*

2 *Committing of follies*, not only against *God* (for be *angry* & forbeare *sinning* if you

can, Eph. 4. 26.) but against themselves, he that is soon angry dealeth foolishly, Prov. 14. 17. tis a saying among the Jewes, whosoever is angry, if he be a wise man, his wisdome is taken from him; if a Prophet, his prophecy. Belike it was for feare hereof that *Cotis* the King of Thrace, was so carefull to keep himselfe from anger: for when a neighbour prince had sent him a present of most curious glasses, he presently brake them all to pieces *himselfe*, lest if any of his *Servants* should happen to doe it, he might be moved to anger. a man when he is drunk which *passion*, is as apt to betray himselfe, as when he is drunk with *drink*.

* According to the Hebrew proverb Bekis Bekos, Be Kahhas, the purse, the cup, & wrath will shew what heart he hath.

3 *Hurting himselfe*, either by *vexing* and *fretting*: as *Bildad* said of *Job* c. 18, 4, *he teareth himselfe in his anger*: or else by some other way, as by *laying hands on himselfe*, or *provoking others* to doe it. one way or other (as we have often seen by experience) *wrath killeth the foolish man*, Job 5. 2. if he had no other *executioner* but his owne *wrath*, Ile warrant you he would be sufficiently *tormented*. *Cicero* in his *Consolation* * to *Polybius* upon the death of his friend, going to prove that his friend was happier now, then before, begins with *non ira eum torquebit*. *Anger shall not torment him*, *Seneca* * compares *anger* *ruinis* to *ruines*, or *ruinous*

* Cap. 21.

L. de Ira cap. 1.

nous walls, quæ super id, quod oppreſſere, franguntur, which perhaps may *bruiſe* the ground a little upon which they fall, but *breake* themſelves into peeces: and therefore among other reaſons which he brings, why a man ſhould not be angry for an injury, this is one, *plus * mihi nocitura eſt ira quam injuria, my anger will doe me more hurt then my injury*. Indeed how can it chooſe but hurt a man exceedingly, putting him ſo much *out of order*: for he *boyles * within* till he be ready to be *skimmed*, and yet he is ſo *cold without* that hee cannot forbeare *ſhaking*. In *Hebrew* as there is one word רתח which ſignifies to *boyle*, and to be *angry*; ſo there is one word רגז which ſignifies to *ſhake* and *to be angry*. An angry man is all in a flame, but it is *within*, and he *burnes* no body but *himſelfe: he ſets his owne houſe on fire about his eares to roſt his egges*, or to get a little revenge. M. *Leigh* in his *Critica Sacra* obſerves, that the *Heron* being a *hot* and *angry* creature, has his name in Latine *Ardea*, from *ardeo* to *burne*, and in *Hebrew Anaphah*, from *anaph* to be *angry*. For the *names* I know not, but for the *nature*, I dare believe him; for I have known the keeping of thoſe Birds tame, and have often ſeen them when they have been angerd, to throw up all the meat which they had

* *Cap.* 25.

* *As any other* paſſionate man *doth. Sed cũ ſubſedit cupiditas*, Seneca, *l.* 2. *de Ben. c.* 14

* *Or* foame *as angry men are no better then* raging waves of the ſea foaming out their own ſhame. *Jude* 13.

had eaten a little before. The *Jewes* have a saying. *There is nothing comes into an angry mans hands, but anger.* no passion so unprofitable to a man, as this passion. there is nothing but *anger*: neither pleasure nor gaine: *anger*, and only anger, while it lasteth & only anger *for* his anger when it is over.

4 *Being exposed* to, and *taken by their enemies*; like a city that is broken down and without walls. He *that hath no rule over his own spirit is like a city that is broken down, & without walls.* Prov. 25.28. 'Tis worse with a *man* when he is angry, then 'tis with a *beast* in *this* respect: for the proverb is, *Let him not anger a Bird that meanes to take it.*

5 *Judgement from God*, certainly to be executed. *Whosoever is angry with his brother without a cause, judgement shall take hold of him* Mat. 5.22. For perhaps ἔνοχος ἔσται τῇ κρίσει may be rendred better *so*, then if you render it, *shall be in danger of judgement*: *damnas judicii*, according to *Beza*; rather then *reus judicio*, according to the *Vulgar*; or *obnoxius*, according to *Erasmus*: for if there were no more meant by ἔνοχος, then being liable to, or in danger of it, would not have been ἔσται in the *future* tense, but ἐστὶ in the *present* tense; for he is as *liable* to bee condemned *before* judgement come, as he is *sure* to be condemned when it comes, without

without repentance. Let me exhort you therefore, as *Job* did his friends, *Be ye afraid of the sword*, or take heed of being angry, כי־חמה עונת חרב for *wrath bringeth the punishments of the sword, that ye may know there is a judgment Job.* 19.29. (*punishments*) *so* it is to be rendred if the word *hanoth* come from *hanah:* but if it come from *havah*, thus, *wrath is the iniquities of the sword. either way*, it will be bad enough for *angry* men: for if anger be a *compound of sins*, or a * very great sin; it will have a *compound* of *punishments*, or a *very great punishment. Beza* in his annotations upon Mat. 5. 22. renders those words, *scelus gladii*, that is, a *capitall crime*, (at least, *at Gods tribunall*) *or a crime to be punished with the sword.* Whatever you doe therefore, be *slow to anger*, & imitate God who is † אֶרֶךְ אַפַּיִם *Ex.* 34. 6. *Long ere he be angry in both his nostrils*, or (as the *Rabbins* observe, because it is in the duall number) in *both his angers*, viz. both in his *anger* with the *godly*, and in his *anger* with the *wicked:* or if it be not *long* ere you *be angry*, if your passion be like a hasty servant to run away before he has all his master's (*viz.* reason's) directions, be sure it be not long that you *are angry*; if you be *naturally* ἀκρόχολοι *easily provoked*; let your *nature* yeeld to *grace*, and be not

* *The Hebrew uses to expresse the greatnesse of a thing by putting the word in the plurall number.*

† μακροθυμῶ.

Arist. Eth. l. 7. c. 6.

μικροὶ

πικροὶ *bitter*, or χαλεποὶ *hard to be reconciled.* For ſhame be not out-ſtript by *heathen men:* for of ſome of them * (*viz.* the *Pythagoreans*) it is reported, that if they happened at any time to be *angry*, at what time of the day ſoever it were, they were not ſo *ſtiffe in their bow*, but πρὶν ἢ τὸν ἥλιον δῦναι διελύοντο † they were *ſuppl'd* or *ſlacken'd before the Sun went downe* If they were now living among us, we muſt needs *bluſh* to looke upon them; becauſe we live no better after the Apoſtl's rule, *viz. Let not the Sun go down upon your wrath Eph.*4.26. There is no *keeping* like the *keeping of anger*: in ſo much that in Hebrew, in the Scriptures, the word, (*viz. Natar*) which ſignifies to *keep*, is us'd for keeping of *anger*, without any other word, *Jer.*3.5. *Pſ.*103. 9. *Lev.* 19,18. If it be but for thine *owne* ſake (becauſe perhaps thou doſt not care for diſpleaſing *God*) have as little anger as poſſibly thou canſt: for thou canſt never *live a merry life* with it. The ſaying of the Jews is very true for the moſt part, *There are three whoſe life is no life, the overpittifull man, the angry man, and the ſad man*, eſpecially the angry man that will be a *long time angry*: for *ſuch* are τοῖς ἑαυτοῖς ὀχληρότατοι, *their owne greateſt tormenters. Ariſtotle*, though he would not ſay of anger, as

* Plutarch. de Frat. Am.

† *They were* παροξυσθέντες *as* Ariſtotles *word is*, Eth. *l.* 4.c. 5.

* Buxtorf. Rab. Lex. *in voc.* רתח

as he said of the rest of the passions, that it was λύπη *sorrow* (for he speakes little in *discommendation* of this passion in his *Rhetoricks* [a], and somewhat in *commendation* of it in his *Ethicks* [b],) yet he could not say but it was μετὰ λύπης *with sorrow:* and more then so, he addes διὰ φαινομένην ὀλιγωρίαν, that it is usually *for a seeming slight*, or *neglect:* now if the cause may be a *small matter*, (but a *slight*) and that which is onely *seeming* so; and if *small matters* be *many*, and that which is *seeming* be subject to be *multiplyed* and *encreased*; how can it otherwise be, but the angry mans *sorrow* must needs be *much*, and his *punishments*, *many*?

[a] l.2.c.2.

[b] lib.7.c.6.

Antichrist.

Then *shall that wicked one be revealed, whō the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comming*, 2 *Thess.* 2.8. *Destroyed* he will be, *sure enough*, and *to the purpose*; and therefore he is called υἱὸς ἀπωλείας, *the son of destruction*, or *perdition*, *vers.* 3. yet perhaps not so much becaus of a *decree* * of his de-

* *As* Beza *saies of* Judas *upon* Matt. 17. 12. exitio destinatus & devotus, *though I thinke it be more then* perditus, *as* Erasmus *translates it (making the* Hebraisme *to be onely in the* Genitive case *) for then it had been no more then* ἄνθρωπος ἀπωλείας, the man of perdition, *nor yet so much.*

struction,

ſtruction, as if he were a child, to whom his father had *allotted* deſtruction for his *portion*; for as to that (I thinke) though the *word* be, *Son*, the *ſenſe* may as well be, *Father*; becauſe his deſtruction came at firſt from *himſelfe*, according to that of *Peter* 2. ep. 2, 1. (ſpoken of ſuch as he is) *Shall bring upon themſelves ſwift deſtruction.* He may be ſo called for *other* reaſons, as

1. Becauſe of the *certainty* of his deſtruction: as *David* ſaid, *The man that hath done this thing, ſhall be* בן־מות *a ſon of death*, or (as we render it) *ſhall ſurely die* 2 *Sam.* 12. 5. The *end* may be as *certaine*, where there is *no intention*, as where there *is*, upon ſuppoſition that *ſuch meanes* are us'd: as I may ſay, when I ſee a Father let his child alone to his owne will; that ſuch a child is *a ſon of deſtruction*, becauſe he is *ſure* to *be ſpoyled*; though his father ſhould *intend* never ſo *well* to him. And no doubt, many places of Scripture are meant only of the *end*, or the *iſſue*, which we *take* to be meant of the *intention.*

2. Becauſe of the *greatneſſe* of his *deſtruction*: as if we might ſay (after the *Hebrew* faſhion) in the plurall number, he ſhall come to *deſtructions*, or κακῶς ἀπόλυ, *miſerè periturus eſt* he ſhall be *miſerably deſtroyed* *Matth.* 21, 41. thus the *Hebrew* uſeth

useth the words *Ben, sonne*, and *Sera, seed*, with the *Genitive* case of that thing, the *greatnesse*, or *abundance* whereof is intended to be expressed: as *Beni Belial, Sonnes of wickednesse* *. 1 *King.* 21. 13. *Ben Schemen, a Son of* [b] *fatnesse*, or as we render it, *a very fruitfull field Isa* 5. 1. and *Sera Shaked, a seed of falshood Isa* 57. 4.

3. Because of the *destructive things* that are in him, and committed by him, and the *destructive* [c] *courses* which he takes: which Saint *Peter* calls *destructions* ἀπωλείας 2 *Pet.* 2. 2. Speaking of *false teachers*, whose *destruction* is begun already, and *slumbreth* not; for they shall never leave *destroying* [a], and *being destroyed*, till they be destroy'd for all *eternity*. What some deliver concerning the *place* where *Antichrist* shall be destroyed, viz. on the *mount of Olives*; I know no firme ground they have for it in *Scripture*; no more then they have for assigning the time when *Christ* shall come to *judgement*, *viz.* five and forty dayes after *Antichrist's* destruction.

[a] ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται. 2 *Pet.* 2. 12 perish in their owne corruption.

[b] *Isay* fatnesse *and not* oyle *(according to the vulgar*, filius olei*) because otherwise the* vineyard *would have been an* olive yard.

* Children of transgressions, Isay 57. 4.

[c] *For it may be understood in an* active *sense as well as in a* passive, they shall

Apostacy

Apostacie threatned.

Now *the spirit speaketh expresly, that in the later times some shall depart from the faith,* 1 *Tim.* 4.1. See *Epist.*2.*c.*3.and 2 *Pet.*2. 1. Even while our Saviour was yet upon the Earth, *many of his Disciples went back, and went no more with him, Joh.* 6.66. Depart from *the faith*—, we translate,and not from *faith*, because (as *Beza* also saith) it is meant of *the faith* or *beliefe of the Gospell:* and not of *faith,* or beliefe *of election,* and *salvation*. They that have *this* faith cannot *lose* it (though sometimes it may be to *seeking*) because they cannot be *lost:* and they cannot be *lost,* because by it they are tyed fast unto God, as by a *chaine* that cannot be *broken;* and *kept* as safe as in a *garrison* that cannot be *taken;* for such a kind of comparison *Peter's* word in the greeke seems to intimate, ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως. 1 *Pet.* 1,4.

* See also Christ denyed, and Relapse.

Apostacy *punisht.

Apostates, even *whole nations* may justly feare, 1. Gods heavy *wrath. Ezra* told the *King of Babylon*, *the hand of our God is upon all them for good that seek him,* that is that *seek* him *constantly*, for it follows, *but his power and his wrath is against all*

all them that forsake him, *Ezra* 8. 22. *his power & his wrath &c.* If Gods wrath *edge* his power, and his power *back* his wrath; then *Wo* to that man, or nation with whom he is *angry*. See also *Psalm* 78. 57. 58. where they are compared to a *broken bow*.

2 *Unavoidable punishment*, though their *apostacy* be never so *secret*. *If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? For he knoweth the secrets of the heart Ps.* 44. 20, 21. And yet *sometimes* Gods anger against this sin is so *great*, that as if *punishment* were too good for it, he resolves to throw away the rod, and *not* to punish, which is the worst punishment of all; *They have forsaken the Lord, they have provoked the holy one of Israel unto anger, they are gone away backward, why should yee be stricken any more? ye will revolt more and more*, Isa. 1. 4. 5.

3 *Being depriv'd of Gods ordinances, & publike Worship.* God appeared to *Solomon* in a vision by night, and told him, *But if ye turne away and forsake my statutes and commandements which I have set before you, and shall goe and serve other Gods, and worship thē then will I pluck them up by the roots* (*them* insteed of *you*; Mark how he * changes the *Pronoune*, as if he were so angry at the very

* *Such changes are usuall in* threatning expressions.

mention

mention of this sin, as to *turne away* from them) *out of my land which I have given thē; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a Proverb, and a by-word to all nations*, 2. Chron. 7. 19. 20. It was said to the *Angel* of *Ephesus*. *Nevertheless Ihave somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and doe thy first works, or else* I *will come unto thee quickly, & Will remove thy candlestick out of his place, except thou repent.* Rev. 2. 5.

4 *Gods forsaking of them.* (which is but *retaliation* for *their* forsaking of *him*) God said to *Moses* concerning the *Israelites*, *When thou art dead, this people will forsake me, & break the covenant which I have made with them: Then my anger shall be kindled against them in that day; and I will forsake them, and I will hide my face from them, and they shall be devoured, &c.* Deut. 31. 16, 17. The *spirit* of God in *Azariah* thus spake to *King Asa*: *The Lord is with you, while ye be with him, and if ye seek him, thee will be found of you; but if you forsake him, he will forsake you*, 2. Chron. 15. 2. See chap. 12. 5.

5 *Conquest and Captivitie.* In the book of *Judges*, in most places where there is mention made of any *Conquest* had over the

the *Israelites*, you shall find this mentioned for a reason, *viz.* that the people *forsooke*, or *forgat* the *Lord their God*. See chap. 3. 7. and chap. 10. 6, 7. 9, 10. 11. &c. *When Rehoboam had established the kingdome, and had strengthned himselfe, he forsook the Law of the Lord, and all Israel with him: & it came to passe that in the fift yeare of Rehoboam, Shishak King of Egypt came up against Jerusalem, because they had transgressed against the Lord.* 2. Chr. 12. 1. 2. See vers. 5. So the *spirit of God* in *Zachariah* told *King Ioash*, and his Princes, *Because ye have forsaken the Lord, he hath also forsaken you*, 2. Chron. 24. 20. *and according to his word, the army of the Syrians came with a small company of men, & the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their Fathers*; *So they executed* * *judgement against Israel*, vers. 24.

* *The Latine translation* ignominiosa exercuere judicia, executeth disgracefull judgments: *for because of his* Apostacy, *he was buried only with his fathers, as other ordinary men were, and not in the sepulchers of the* Kings, 2. King. 12. 21.

6 *Destruction. Thou hast forsaken mee saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee*; *I am weary* * *with repenting.* Jeremiah, 15. 6. Tis spoken to the *Jews*. so chap. 16. 11. the *Prophet* is bid to answer the people, if they asked him the *rea-*

* Laboravi rogans (*the Latine translation*) I am weary of intreating, *as if they were the* Prophets *words resolving to intreat no more for their peace*, Sec v. 5.

son,

son of Gods judgements upon them, *thus*, *Because your Fathers have forsaken me, saith the Lord and have walked after other Gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law: Forsaken me* is *repeated*; as if it went very neere Gods heart to be *forsaken* by a people whom he had *chosen*: or as if *going to* other Gods, did not anger him so much as going *from him*, or forsaking *him*. Under the old Testament, when God made the Law that if any one *enticed* another to *worship Idols* he should be *stoned to death*, hee added this for a *reason* of the *punishment*, or at least for an *aggravation* of the *sin*, viz: *because he hath sought to thrust thee away from the Lord thy God which brought thee out of the land of Egypt from the house of bondage*, Deut. 13. 10. See the words of *Hezekiah*, 2. Chron. 29. 6, 7, 8. Psal. 13. 27.

Particular persons, as Kings and others, have been *punished* or *threatned*.

1 *With being murdered. And he forsook the Lord God of his Fathers, and walked not in the Way of the Lord. And the servants of Amon conspired against him, and slew the King in his own house*, 2. King. 21, 22, 23. Speaking of *Amon* King of *Israel*. *After the time that Amaziah did turne away from following the Lord, they made a conspiracy against*

gainst him in Jerusalem, and he fled to Lachish: but they sent to Lachish after him, and slew him there 2 Chron: 25,27.

2 *Being left to ruine themselves in their owne wayes. The backe slider in heart shall be filled with his owne wayes* Proverbs, 14,14.

3 *Impenitency*, and *incurablenes. It is impossible* **for those who were once enlightned, and have tasted of the heavenly gift, and and were made pertakers of the holy ghost, and have tasted the good word of God, and the powers of the world to come.* (who have gon so *farre*, and received so many *good things*) *If they shall fall, to renew the unto repentance* Hebr:6,4,5,6. *If they shall fall* &c. παρα-πιπτω, *not* fall *forward* viz: remaining still in the *right way*: but fall *aside*, into *another way*: fall *off*, *or fall away* viz: by a *totall defection, and revolting* * from *the Faith*. for *otherwise*, if it should be ment of only *sinning* againe as the *Syriack* translation renders, (unlesse it mean that *great sin* whereof we speake called in *Hebrew Maal*, a *Sin*, and usually renderd by the *Septuagint* ἀποστασις * *Apostacy*) it were a very *hard saying*, and *who* could *heare it*?

* For *these* words *especially* the *Church of Rome* (who was more milde towards those that *fell*, then *other churches*) for a long time refused to admit the *Epistle to the Hebrews* into the number of *Canonicall bookes*: gaine *after long repentance* such as had fallen *after baptisme*, though they had committed *Idolatry*: which occasiond the *schisme* of *Novatus*, and *Novatianus* * By which name the sin of *apostacy* is usually called. *Esa*: 31,6. *Jer*: 5,23, &c. * 2 *Chr*: 28,19. c 33,19. & απωσια, ch: 29, 19.

4 *Rejection.*—*If thou continue in his goodnesse: otherwise thou shalt bee cut* * *of.* Rom. 11, 22.

*God's ἀποτομία.

5 *Noe pardon* (*if they sin wilfully and against knowledge*) *For if wee sin wilfully after wee have received the knowledge of the truth, there remaineth no more sacrifice* * *for sin.* Heb: 10. 26. and so verse. 38 *If any man draw* *back, *my Soule shall have no pleasure in him. David* in his charge to his Sonne *Solomon* told him, *If thou seek him hee will be found of thee; But, if thou forsake him, hee will cast thee off for ever*: 1 Chron. 28. 9.

* Grotius *upon this place smells of* Poland *and* Rome *too*: per nullas victimas alias ad bonam frugem revocabuntur, ut veniam consequi possint.

6 *Distruction temporall, and eternall. Consider this, yee that forget God, least I teare you in peices and there be none to deliver* Ps. 50 22. *Wee are not of them that draw back to perdition* Heb: 10. 39. Those *wandring starres* (*to whom is reserved the blackneſſe of of darkneſſe for ever* Jude. 13.) are by the *glosse* interpreted *Apostates*; and it is thought to be meant of the *Corpocratians*, who denie the *Divinity* of *Christ*. Not only if a man doe *returne back*, * but if he doe but *looke back*, it may bee as much as his life is worth (as it was with *Lots* wife,

Ἀποστάσιον pull away the shoulder: Zach: 7. 11. Like a backsliding heifer *in the yoke* Hos: 4.16.

* ἐπὶ τὰ ὀπίσω *signifies also* the things *that* are behind, *for though they be* good, *we should with* Paul *forget them, and be still* pressing *and* stretching *forward toward the* goale: Phil: 3. 14.

Remarke

Remember Lot's Wife. Luke. 17. 32.) *Noe man having put his hand to the Plow, and looking back, is fit for the Kingdome of God* Luke the 9.62. How grevious a thing *Apostatizing*, or *backsliding*, is in the sight of God, may be gathered by his *angry expressions* concerning it; especially such as we find in the *Prophets* directed to the *Jewes* calling them *grievous revolters** Jerem:6,28 &, *Trecherous Judah, four times* in *one chapter*, viz: chap: 3. v. 7.8. 10. 11. verse 20. *He compares them to a Wife that leaves her husband*: And therefore his *anger* against this sin being exceeding *great* is usually called by the name of *Jealousy* (which is the *greatest anger* that can be, *and the hardest to be appeased*) as you may see in an hundred places *Dent.* 32. 16. &c. The very heathen their *constancy to their Idols*, will *rise up in judgement* against them that *forsake God*; *Hath a Nation changed their Gods which are no Gods? But my People have changed their glory* * *for that which doth doth not profit.* Jer. 2. 11.

* סרי סררים Cheifest of revolters *or thefts* Princes are revolters *as* Hos.9.15. *if the first* ש *be for* ס *els* revolting revolters:

* *Prov. 6.* 34. for Jealousy is the rage of a man therefore he will not spare in the day of vengeance.

* *The* Cald. Paraphrast, But my people have forsaken my worship, for which I bring glory to them. *It seemes in his time it was* כבודו their glory, *but at* first *(they say) it was* כבודי my *glory*; *the* Jewes *having thus altered it, left the* glory *and* majesty *of* God *should be* vilified, *So* Chebodam *for* Chebodo Ps.106, 20.

Apparell, see *Clothes*.

I will punish all such as are clothed in strange apparell: Zeph. 1.8 Se Isa 3.18, to the end. *Jonathan* the *Chaldee Paraphrast* makes these words to have been spoken of *Idolatry*: sayes he, דמתרגשין למפלח לטעותא translated, *qui perstrepunt ad cultum Idolorum that make a noyse at the worshib of Idols*. I believe hee meanes *shouting* and *clapping of hands* and such like expressions of *exultation* and *joy*, in use, not only amongst the *Gentiles*, but among the *Jewes themselves*, when they went about *Divine worshib*. Psalme 55. verse, 14, where wee translate, *wee walked into the house of God in Company*; the *Septuagint*, ἐν ὁμονοίᾳ, *with consent*; *the Vulgar*, in *terrore, in feare*; the *anonymous Paraphrast*, in *hast*; the *word* in the Original is of the same *roote* with the word which this *Paraphrast* here useth: viz. רגש, which signifies also *noise* & it is not unlikely that the Prophet meant it of no other noise then תרועה, *shouting* & *clapping* of hands, that which he so often speakes of (*make a joyfull noise unto the Lord* &c. Pl. 66.1. Pf. 95, 1, 2. Pf. 98, 4, 6. Pf. 100, 1. Pf. 47, 15.) I beleive we may doe well if we joine the *exposition* of this *Paraphrast* (for *such* his *Paraphrase* is many times, being nothing neer so bare a *translation* as that of *Onkelos*)

Onkelos) with *our translation*, and thence gather a reproofe both of *Idolatry*, and *and wearing strange apparell* together: In regard it is not unlike that the * *Jewes* had learnt of the Gentiles to worship the *Moone* (whom they both called the *Queene of* * *Heaven*;) the *men* in womens, and the *Woman* in Mens apparell: the reason whereof was, because they tooke the *Moone*, whom they made the same with *Venus*, to have been both a man and a woman (for she is as well one as the other,) and you shall finde in old Authors *Lunus* as well as *Luna*.

* See *Clothes.*

* *It is not unlikely, that by Malcheth ha-Shamaiim which signifies* Queen of Heaven: Jer: 7, 18. *was meant the* moone, *who was called also Baaleth and* Βάαλτις, *which signifies*, Lady. *nor that by Molech which signifies* King, *and Baal which signifies* Lord, *was meant the* Sun. *Macr. Sat l. 3. cap. 5.*

Ashamed of Christ and religion.

* See *Christ denyd' &c.*

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinfull generation (*then* we ought to be *left asham'd*, when we are apt to *think* we have *most cause*) *of him also shall the Sonne of man be ashamed When he cometh in the Glory of his Father with the Holy Angels.* Mark 8, 38. *Luke* hath almost the *same words* cap: 9, 26. *This sinne* is *in part* very often commit-

ted by many *godly* men in converſing with the *men of the World*. they are *aſham'd* to ſet them upon *praying* or *hearing* or *reading*; fearing or thinking it *abſurd* (a word that occaſions many a ſinne, and hinders many a good duty) to interrupt their filthy cōmunication with godly diſcourſe. They are as much aſhamed to talke of *God* and *Chriſt*, as they would be to goe into *company* that have *gaudy clothes*, with a *torn ſuit*. But take heed of doing worſe then *he* who ſaid, *he knew not the man*, by thus diſowning Chriſt, as if he were *a contemptible man*, now he has made it appeare that he is a *powerfull God*. nay thou can'ſt not ſinne *leſſe*, to be *aſhamed* of *Chriſt notwithſtanding* his *greatneſſe*, and *after* his *exaltation*, then the *Jewes* did to *ſcorne* him for his *meanneſſe* in the time of his *humiliation*. Thou never *loved'ſt* thy freind truly, if thou art aſhamd to owne him in *any company whatſoever*.

Beloved Sins ſee *Sins*.

Blaſphemers

Blaſphemers againſt God not pardoned * *in this world, but puniſht with*

Death: for God made it a law that they ſhould be *ſton'd to death*, upon occaſion of the blaſphemy ſpoken by the *ſonne of the Iſraeliteſſe woman*, Lev. 24. *He that blaſphemeth the name of the Lord, he ſhall ſurely bee put to death and all the congregation ſhall certainly ſtone him*, verſ. 16. *He that blaſphemeth, &c.* נֹקֵב he that doth *expreſly name*, ſay ſome; according to the uſe of the word, Num. 1. 17. and Gen. 30. 28; and the *tranſlation of the Septuagint* ὁ ὀνομάζων τὸ ὄνομα κυρίου, *he that nameth the name of the Lord*. the *Chaldee Paraphraſt* goes further and ſaies, וּפָרֵשׁ יִת שְׁמָא he that ſhall *any way expreſſe*. which yet me thinks does not ſo wel agree with what the *Jewes* commonly ſpeak of the *Schem Hamphoraſh* (whereby they meane the name *Jehovah*) as if it were a thing allowable, *Pheroſch*, to *imparle*, or expreſſe the name *Jehovah* in *other words*, but not, *Nekob*, *to pierce it thorow and thorow* (as I may ſay) or ſpeak it *downe right*. As for *them*, perhaps they gather ſomething (though I have not read ſo much) for this diſtinction of *Pheroſch*, and *Nekob*, from thoſe words of this *chapter*, *verſ.* 12. where

* Not pardoning *is often uſ'd in Scripture, where I believe the meaning is only* not leaving unpuniſht *according to the uſe of the word* נקה *for both ſenſes*

the word, *Pherosch*, is used for the text saies *they put him in ward* לפרשעל פי יהוה which they may render (according to their *Rabbinisme*) *that it might be expounded to them according to the word of God, &c. expounded*, I say; for even the *witnesses* against such a *Blasphemer*, when they testified what hee said, were not to *speak* the name as *he* spake it, but only to *explaine* it or *expound* it some other way. Now they *explain'd* it or *paraphras'd* it, *Sometimes* by his other names, as *Adonai* or *Elohim* (which are names deriv'd from his *power* and *strength*, and not from his very *essence*, and therefore allow'd to be used, and applied likewise to *Angells* & *Men.*) *Sometimes* by a *certaine* number of *Letters*, made into one or more names; and sometimes by *severall words*, wherein the letters of the name were *contain'd*: which were used only by some certain men of the wiser sort, and by them privately convey'd by mouth to their own posterity. Such *receipts* of words and letters, the *moderne Jewes* say their Fathers made use of as *charmes* and *spells* for the *defence* of themselves, and annoyance of their enemies. you may call their practise, the * *naming over a man the name of Jehovah* (or the *schem Hamphorash*) as it is said, the *Jewish exorcists* named the name of the Lord Jesus *over these that*

Pet, Galatinus l. 2. c. 18. de arcanis catholicæ veritatis.

*ὀνομάζειν ἐπίτινα ἐπονομάσαι τὸ ὄνομα the Septuagint. Lev. 24. 4.

that had evill ſpirits, Act. 19. 13. With ſuch a *charme* they ſay *Moſes* ſlew the *Egyptian* Exod. 2. 11. (whoſe *ſon* they report *this blaſphemer* above mentioned to have been) and they ground their opinion upon theſe words in the 14 verſ. הֲלְהָרְגֵנִי אַתָּה אֹמֵר which we render *intendeſt* thou: but the words ſignifie *ſpeakeſt* thou *to kill me as thou killedſt the Egyptian*? and whereas it is ſaid verſ. 12. that Moſes *looked this way, and that way, and when he ſaw there was no man hee ſlew the Egyptian*, they ſay he feared, if there had been ſome body preſent, hearing what he ſaid, he might ſpeake the ſame to *him* & kill him in the *like manner*. Now as I told you before, how that ſometimes they uſed *a certaine number of Letters*; ſo they ſay *Moſes* at that time made uſe of *two and fortie*; which they have no other ground for, but becauſe the letters of the word *Lebaddo Alone* (ſpoken of the name Jehovah, Pſ. 148. 13. *his name alone is excellent*) will ſtand for that number in Arithmetick. In like manner, they ſay, that *Eliſha* made uſe of two and forty letters when he *curſed the children*, 2. King. 2. 24, becauſe there were *ſo many* children kild, a child for every letter. and more then ſo, they ſay that generally in the Scriptures where it is ſaid, that an Angel *ſmote* ſuch or ſuch, it is not

meant

meant of the smiting of the *hand* or the like; but of smiting *by the vertue of the name Jehovah*, or that SchemHamphoraſch. Some of the *Jewes* say that our *Saviour Christ* did *his* miracles by *using this name*; which mee thinks might be retorted, as an argument *against* them, that *he came from God.* for otherwise, though hee might have *used the name*, yet he would not have been able to *doe any thing* with it; but rather on the contrary, those, in whom the evill spirits were which he endeavoured to cast out, would have fallen upon him, and *overcome him*, & *prevail'd against him*, as they did against those *Conjurers*, *Act.* 19. 16. At least they must confesse thus much, that if hee had not *Moses* or *Elisha's* spirit, yet hee was a man of *no ordinary spirit*; because they say, that only such men as were not *of an ordinary spirit*, had the priviledge of using this name, and doing miracles with it.

Now because they thought there was a *vertue* or *power* in the name *Jehovah*, *so used*: as likewise out of a *superstitious conceit* common to them with other nations, of the [a] *vertue* and *power of other names* also, (viz. of *Prophets*, *Apostles*, and *Martyres*, both *true* and *false*) when any one did any *strange thing*, they imagin'd it was by the *vertue*, and *power* of *some name*; and hence perhaps

[a] *I have seen some in my owne country use the names of* Paul *&* Peter *at the turning of a sive, for the finding of things that they have lost, supppoſing that they have beene stolne.*

perhaps was it, that they asked *Peter* and *John*, when they had cured the *lame man*, Act. 4. 7, *By what power or by what name, have ye done this?* For although the *Apostles* when they *did*, or *said*, they did, such a thing in the *name of Christ*, or *God*, had no conceipt of any *vertue*, or *power* in the *name* it selfe; and though I know that by doing a thing in *the name of Christ*, is meant the doing of it either by the *power*, or in *the steed*, or in *the behalfe*, or *upon the account of Christ*, and *for his sake*; yet thus much me thinks I fancy, that both the *Jewes* for the most part *did use* those words *superstitiously* and that the *Apostles* many times *alluded* to this *superstition* of theirs, when they used this expression.

He that blasphemeth the name of the Lord &c. or (say the Jewes) *he that nameth the Tetragrammaton*, i.e. *the name, which in Hebrew consisteth of foure letters*, viz. *Jehovah*. For *this name of God* they forbare to expres with as much superstition as the *Heathen* did the *names* of the *Tutelar Gods of their Citties* and *Countrys* (for feare their enimies might by sacrifices and enchantments *call* them out, and so conquer the place.) Whence it is that many times without adding any thing els, unlesse it be, *Ithbareck* (*blessed be it*, or as we say, *blessed be his name*) they

b *The Jews since Christs time (and the Egyptians too) when they goe to cast out Divels &c. they use the name of the God of Abraham Isaac, and Jacob. Origen lib. ad Celsum. And sometimes the name Adonai, and the God of Tzabaoth*

they expreſſe it by ſaying השם *the name*, by way of excellency, without adding any more: for ſo in this chapter, though in the ſixteenth verſe where *God* ſpeakes, (who might name his owne name) the word *Jehovah* be *expreſſed*; yet where *Moſes* ſpeakes, viz. verſe 11. that which we render, the *Name of the Lord*, in the Hebrew is only השם *the* * *name*. The Jewes make the *naming* of this name to have beene a worſe ſinne, then *curſing*: And ſo they might, if by the word, *Nokeb*, only *naming*, were meant; but the contrary appeares clearely, in that when *Moſes* gave order to have this blaſphemer put to death, vid. v. 23 he called him not, *hanakeb*, which they render, *him that nameth*; but, *hamkallel*, which they *can* render no otherwiſe then, *him that curſed*; And therefore methinkes, *for ſhame*, though the word, *Nakab*, ſhould ſignifie, *blaſpheme*, or *curſe*, no where *elſe* (for, *Ekkob*, in Job, cap. 5. 3. they ſay comes from the *radix*, *kabab*,) yet however in *this place*, they ſhould have expounded that which is *not plaine*, which they acknowledge by their owne *different tranſlations* to have more ſenſes then one, by the ſenſe of that which *is plaine*, and which they cannot render otherwiſe then they doe. However, ſo it hath been with

* *Soe likewiſe in the tranſlation of the* Septuagint *it is only* τὸ ὄνομα, *the name.*

with them; inſomuch that by their *ſuperſtitious tradition*, or *traditionary ſuperſtition* touching this *name*, (according to their practiſe in other things, and according to the complaint of our *Saviour* Matt. 15. 6.) they came at length to make the *Commandment of God of none effect*; for they held it that if a man curſed his father or mother, *unleſſe* he *named this name*, he was not to *ſuffer Death*, (as the Law preſcribed, Levit. 20. 9.) but only to be *whipt*. To ſay alittle more yet, (now that I have gone *thus farre*; and becauſe that I have ſaid that allready which neceſſarily *requires*, I ſhould ſay a little more) They called the name *Jehovah*, *Shem hamphoraſh*, from its *being ſeparated apart* from *common uſe*, as well as for being *to be* ſeparated *in parts* in *any uſe*: as if it came from *paros* to *ſeparate*, *or lay apart*; as well as from *paroſh* to *explaine* or *lay abroad*. Hence is it that they never ſpeake of it without ſome *Epithete* of reverence: ſuch as *Hannibdal the ſeparated*, Hamiiuchad the *proper*, Hannickbod the *glorious* and the like. Nekob *to peirce this name thorow* (as I might ſay) or to *pronounce it downe right*, was permitted to none but the *high Prieſt*; and that but *once* in a yeare, viz. at the *feaſt of expiation*; when he pronounced the ſolemne

Benediction

Benediction, in every member whereof the name *Jehovah* was plainly expreſt; as you may ſee, Num: 6, 24,* 25, 26. and therefore (they ſay) it is added, v: 27, they *ſhall put my name upon the childeren of Iſrael*: *my name*, that is, my *proper name, or that which may not be applyed to others beſides my ſelfe* (*as the reſt of my names are*) *that which is my name for ever, and which denotes my everlaſting Eſſence*, Exod: 2, 15. And as it was pronounced only by *one man*, and but *once a yeare*: ſo likewiſe but in *one place* viz: in the *Temple* at *Jeruſalem*: and therefore, *ever ſince the deſtruction* of the Temple, and City, by *Veſpatian*; the *Jewes* have not knowne the pronunciation of this *Name*. *Simeon Juſtus*, being the laſt that was *High Prieſt*, was the laſt *Jew* that pronounced it. But to returne to the *Son of the Iſraelite Woman* (for that is all the name he has here) Some think the Spirit of God *purpoſedly*, becauſe he had *diſhonour'd God* ſo much by *expreſſing his name*, refuſed to *honour* him ſo farre as to* name, *his*. And you may obſerve how the Scripture in ſeverall places make it an expreſſion of Gods exceeding great anger againſt a man, to *threaten to blott out his name from under heaven* Deut. 29. 20. &c. I have been ſo long in relating the *Jew's exceſſe of reve-*

* The Lord (or Jehovah) bleſſe thee, and keep thee The Lord make his face to ſhine &c. The Lord lift up his countenance.

* Naming *from Superiours, is a ſigne of honour to* inferiours: *as* not *naming, from* inferiours, *is a ſigne of honour* to ſuperiours.

rence

reverence to the *name Jehovah*, for *these reasons* First that I might reproove the *Christian's defect* of reverence to the names of *God*, *the Lord*, *Jesus*, *Christ*, and *the Spirit*, which we too often use, either *when* we should not, or *as* we should not; either *not thinking* of them at all, or not thinking of them *as we should*. The verb *Nekeb* which the *Jews* translate to *name*, signifieth also to *pierce*: and though I would not be guilty either of their *Kabalisme* or *Judaisme*, yet this I believe, that those who pollute, and prophane *those names*, and make them contemptible, either *by false*, *and frequent swearing*, or by *irreverent and careless mentioning*, * *pierce* the *heart* of Christ with such practises, as bad as the *Souldier pierced his side* with the *speare* John. 19. 34. In Zachary chap. 12. 10. it is said *They shall looke upon mee*, *whom they have pierced*. *They* have pierced) *&c*, John in the chapter but now named speaks but of *one Souldier* that *pierc'd* him with a *speare*; and therefore, (besides that it is translated, *Me*, and not *Him*,) it may be *appli'd* to, and it is not improbable, that it was *meant* of *piercing*, by the *reproach* and *blasphemy* of *others*, as well as *by the speare of that Souldier*. Adde hereunto that though some *Greek translators* read the originall,

* Piercing, *both in Hebrew and Greek is appli'd to* paine *and* vexation Job. 30. 17 1 Tim. 6. 10. *especially to that which is: caus'd by* blasphemous, *and* reproachfull Speeches, Prov. 12. 18. *which are therefore by* David *call'd* Arrowes, Ps. 64, 3. *and the* teeth *of such as use them*, Speares *and* Arrowes; *and their* tong *a* sharp sword. Ps. 57. 4.

Dakeru

Dakeru, and translate ἐξεκέντησαν, *pierced*; *which* translation of it *John* useth, applying the place to Christ, (as some * of the *Jewes* doe also to the *Messiah*) yet the Septuagint read it Rakedu, and translated, ἐξωρχήσαντο, which is a word that comes from, ὀρχέομαι, *to leap*, or to *dance*: I may render it *Insulted*. There is nothing more *piercing* to any man, then *Insulting* over him. *Suidas* paraphrases this word by ἐκμυκτηρίζειν which signifies, *naso suspendere*, to *jeere* and *snuffe* at a man; and by ἔκπυστα ποιεῖν τὰ τέως ἀνέκπυστα, *when a man hath seen Divine Misteries and rites celebrated in secret, to goe out and divulge them, and make a sport of them*. What can be more *piercing* and *cutting*, either to *God* or to *man*, (especially if he be in *power and authority*) then to be *snuffed* * *at*, and scorn'd? to *God*, to have his [a] *name polluted*; and *his* [b] *Sanctuary*, and his most *holy* [c] *things evulg'd* and *prophaned:* to *man*, to have his *name* (which he stands more upon then his *life*) *reproched*; and those things which he would have kept with *secrecy*, and *respect*, divulged with derision. The like difference of translation is there Ps. 22, 16: For where *we* translate *pierced* (*my hands and my feet*) *Aquila* translates ὤχνωσαν *shamed*, and *might as well translate* ἐξωρχήσαντο *insulted over:* for Charu

* *Moses Hadarshan upon* Gen. 18. *but then it is the* Son *of* Joseph *and not the Son of* David *which they mean, which are, their two Messiahs. one of them a* mean man, *and the other a* King.

* Mal: 1, 13.

[a] Isa 48, 11.

[b] Zeph: 3, 4.

[c] Ezek: 22, 8.

(*Charu* frō *Charar* to *leap*) is as like to have been the *original word*, if *ours* be not, as any Aquila could have, of *that* signification. *That place*, *Psalm.* 105. 18, where it is said of *Joseph*, *that iron entred into his soule*, is interpreted of the *griefe* which *Joseph* tooke at the reproach of *adultery* cast upon him by *Pharaohs* wife, which doubtlesse *pierced* his *very soule*. And so likewise those words of *Simeon* to *Mary*, *Luk.* 2.35. *A sword shall pierce thorow thy own soule also*, are interpreted of the *griefe*, *she* also should take at the scornes, and reproaches which should be offered to her *Sonne*; which should *cut*, and *pierce* her to the heart. And it may very well be so, because of the very last words of the verse immediatly going before, which say of Christ that hee should be *For a signe which shall bee spoken against*. It is as grievous to a mans spirit, to be made a *signe*, and *a proverb* *, and a *wonder**, *for* misery; as it is to suffer the misery it selfe. For a man to come *from far*, to his *own paine* and *cost*, to reveal a most *certain* and necessary truth, meerly *out of love*, and yet to be, not only ἀθετούμενος * *made to come to no purpose*; but *contradicted*, almost by every body, (as our Saviour was) what can be more grievous? The Author of the *Epistle* to the *Hebrews*, endeavouring to

* Ezek. 14 8.
* Ps 71.7. *I am as a wonder unto many.*
* Luk. 10, 16.

stir them up to *patience* by *Christs example*, bids them *Consider him who indured such contradictions of sinners*, c. 12.3. such *contradictions*. there is as much *grievousnesse* in *evill speeches* as in any thing; nay more, to the *mind* of a man, then in evill *actions*: though I doe not say, that by *contradictions*, there is no more meant then *evill speeches*. I am confident that the Jewes their *mocking* at our Saviour, and *crying* to him, *Haile King of the Jews*, when they *crowned him with thorns*, pierced a great deale deeper into his *heart*, then the thornes did into his *head*. How many complaints has *David* in the *Psalms*, (whom we take to speak very often in the *person of Christ*) of *scoffing*, and *reproachfull speeches*! And how many *such speeches*, and *actions*, have we related by the *Evangelists* of the Jewes against our *Saviour Christ*! *Blaspheming*, and *vilifying*, and *reviling* of him, was that which the Jewes were more guilty of then any thing else. See the *complaint* of *David*. Ps. 123, 3, 4. and the *Prophecy* of *Isaiah*, c. 53. 3. It was the *sin* which they oftnest committed, and that which they *never left* committing, till they had killed him out of the way. *Contempt* of *Christ* for the *meanesse of his condition* (that whereby chiefly he became a *scandall* to them, and for which they *rejected* him) was indeed *The* sinne.

sinne of the Jewes, and that which occasioned all the rest. The *second* end which I had in thus lengthning my discourse of the *Jewes religion* towardes the name of God, was (as *Paul* said, he would do to *them* by the *conversion of the Gentiles*, Rom. 11. 14.) that I might παραζηλῶσαι *provoke* the *Gentiles* to a *due reverence* to it, even *for* indignation) by *their superstitious reverence* The third and last end was to make us take heed that *their superstitious reverence* to the very *name* of God doe not rise up in judgement against us for our contempt of *God himselfe*. I will now proceed (according to my *main intention*, when I began this *chapter*, and according to my *sole designe* when I began this *worke*) to produce the *punishments* and *threats* which I finde in the *Scriptures* concerning the sin of *blasphemy*. *Sennacherib King* of *Assyria* sent *letters* full of *blasphemy* to *Hezekiah* King of Judah. 2 Chr. 32. 17. *Hezekiah* praying against him, to make God the more angry with him,* *spred the letters before him*, Isa. 37. 14. an answer was presently returned, that God had taken notice of his blasphemy to *punish* it: which accordingly came to passe; for an *Angel* came that very night, and slew of his army a hundred fourescore and five thousand, 2 Kings, 19. 35, and he himselfe

*פרשהו *Tis a wonder, if the Jews have not somewhat to say upon this: as if hee meant in this manner only* Pharosch *to* explaine *by* spreading *the letters, and not to* expresse *the* name Jehovah, *as* Sennacherib *in those letters had* expressed & blasphemed *it. Which he did (say the Jewes) by vertue of that name which* Sennacherib *had blasphemed,* R. Bechai *Sect.* 1.

himself afterwards was miserably murder'd in the Temple of *Nisroch* (whō he had Idolatrously worship't instead of the true God, whom he had blasphemed) by his owne sons, *Isa.*37. 38. a fit recompence; that the sons should murther their father that *begat* them, seeing the father had blasphemed the God that *made* him. *Benhadad* the King of Syria, though he had such an exceeding great army, yet because he *blasphemed* the Lord in saying that he was *God of the Hills and not of the Vallies* (wherein he was best able to fight, his strength consisting chiefly in *Horse*) was overthrown by *Ahab's little army* (which being parted in two, was but like *two little flocks of Kids* *) and an hundred thousand of his men *slaine*; besides seven and twenty thousand more, afterwards kill'd by the *fall of a Wall*, 1 *Kings* 20. 28, 29, 30. At your leasure you may see divers other examples of God's judgement upon *blasphemy* , in the *Apocryphall books*, as 1. *Nicanor*, who being slaine in battle by *Judas*, had his *blasphemous tongue* cut in pieces, and given to the fowles , 2 *Mac.*15 5. 33. 2. *Olophernes*, beheaded by *Judith*, (a *Woman*, and a *Jew*) as hee lay in his bed, *Jud.*6, 3 & *cap.* 13. 8. 3. *Antiochus*, dying of a most *Loathsome disease*, 2 *Mac.*9. 9. 38. 4. Some that were burnt *alive* at the taking

* 1. King. 20. 27.

king of the citty *Gazara*, 2. *Mac.* 10.34, 35. 5. Others that were *miſerably ſlaughtered* at the taking of *Caſpis. c.* 12.14. They that *commit* this ſin muſt not look to eſcape unpuniſhed; if they who doe but *give occaſion to others* to commit it, may not; as it is certaine they may not; for the Prophet *Nathan* thus threatned *David. Becauſe by this deed*, (ſpeaking of his adultery with *Bathſheba*) *Thou haſt given occaſion* to the enemies of the Lord to blaſpheme, the child alſo that is borne unto thee ſhall ſurely dye*, 2. Sam. 12.14. It is thought that *Hezekiah* forbad the people to anſwer *Rabſhakeh*, when hee was ſpeaking blaſphemy, 2 Kings 18.36. for feare they might occaſion him to ſpeak the more. though others ſay he did it upon the ſame ground that we would forbid *ignorant* men to diſpute with ſuch as maintaine *Erroneous opinions. viz.* for feare of *betraying* and *diſgracing* the *truth*, as if it *could* not be better defended: which will come almoſt to the ſame with the former; for diſgracing Gods *truth*, is diſgracing *God*, and *diſgracing* *God, is *blaſpheming him.*

The Jewes when they heard any one blaſpheme &c. See the APPENDIX.

* *Chald. par.* Thou haſt opened the mouth of the enemies, *the Sept.* Thou haſt provoked the Lord in the enemies. *it is a ſin as frequently committed, as it is ſeldome thought of: I mean this* provoking God in others; *when by* ſcandalous *living we occaſion their contempt of God and his truth.* * *Iſa.* 65.7. *that which we render* blaſphemed me, *in the originall is* diſgraced me or reproached me. הרפוני

Blaſphemie againſt the Holy Ghoſt *never* pardon'd.

But hee that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſſe (or ſhall * never have forgiveneſſe, οὐκ ἔχει for ἔξει uſuall in the Evangeliſts) *but is in danger of eternall damnation,* Mark. 3, 29. *is in danger of eternall damnation,* ἔνοχός ἐστιν αἰωνίου κρίσεως: ſo we: but the vulgar tranſlation (abuſed by the Adorers thereof, the *Papiſts*, for the maintenance of their *veniall ſinnes* and *Purgatory*) renders, *is guilty of an eternall ſin.* And indeed (I ſpeake it without any good will to the Popiſh opinion) methinkes, it were better to read as the ancient greeke copies read viz: ἁμαρτίας, *ſinne*, rather then κρίσεως *damnation*. for firſt, αἰώνιος, is no where elſe (that I remembcr) applied to κρίσις; only once it is applied to κρίμα, and that in the Epiſtle to the Hebrews, which is queſtioned, whether it were *originally* written in *Greek* or no. Neither (if we conſider it) is the *Engliſh* more proper: viz: *Eternall damnation:* then, *Eternall ſinne*; though at the firſt view, it *ſeeme* ſo: noe more then if we ſaid, eternall *Condemnation*, or *ſentence*. Secondly, In other places where we render the word, ἔνοχος, *in danger*, κρίσις is put in the Dative caſe, and not in the Genitive, as Mat: 5. 21. and γέεννα in the Accuſative

* *Or is* never to bee forgiven, *as the participle* ἀφωνού-μενος, *hee that* periſheth, *for, hee that is* to periſh. *ſo in the goſpells and epiſtles; and ſo other participles of the* preſent tenſe *in prophane writers are uſed for participles of the* future tenſe; *as wee ſay* in Engliſh, *ſuch a one* doth *ſuch a thing, or ſuch a one* ſuffereth *ſuch a thing. for ſuch a one is* to do, *or* to ſuffer.

Accusative case with the præposition *εις* verse 22. If wee will render *ενοχος in danger*, why may not *ἁμαρτία*, *sinne*, be taken for the *punishment* of sinne, in imitation of the Hebrew? Gen. 4. 13. &c. lastly it seemes proper enough in *any* Language, to affirme *that Sin* to be *eternall*, the *guilt* whereof shall *never be taken away*. The Language of the Scripture concernnig *sinne* (as a thing that *abides*, till it be *taken away*) accords very well with this expression, not only in the *Greek* in the *New Testament*; as when it sayes *Your sin remaineth* John 9, 41. *He that delivered me unto thee hath the greater sinne* John 19, 11. *Ye shall die in your sinnes* ch. 8, 21, speaking conerning *Sin not pardon'd*: and so when it sayes *Taketh away the sinnes of the world* John 1, 29. *Your sinnes may be blotted out* Acts 3, 19. *To putt away sinne* Heb. 9, 26; speaking of the *pardon of sinne*: But *also*, in the *Hebrew*, in the *Old Testament*; as when it sayes *Sin lyeth at the doore* Gen: 4. 7. *died in* * *his owne sinne* Num: 27, 3. *My sinne is sealed up in a bagge* Job 14, 17. * *shall beare his sinne* Num. 9, 13. speaking concering *sin not left unpunished*; and so on the other side, when it sayes, *Whose sinne is covered* Ps 32. 1. *Removed our transgressions* Ps. 103, 12. *Blotteth out thy trangressions* Isa 43, 25. Speak-

* *if we render it* in, as *we do*, *& not* for, *which perhaps is better*; *and the Hebrew prepositon is used for both.*

* *Usually spoken of him that was to* suffer death *for his sin, and therefore* Christ *is said to* bear the sins of many Isa: 53. 12. *because he* suffered death for them.

ing of the *pardon of sinne.*

Sin is not a thing that *is* only so long as it is in *acting*; like the actions of *naturall creatures*, or like the *indifferent actions* of rationall creatures. good and bad actions even towards *men* (as courtesies and injuries) will be such an hundred yeares hence, if you let them alone. So will good and bad actions towards God, be good and bad actions for ever: for both he that turneth not away from his *righteousnesse*, and he that turneth not away from his *wickednesse*, their righteousnesse and their wickednesse endureth for ever. There is a *Booke of remembrance* for them that *feare God* Mal. 3. 16: and they that feare him *not*, their *Iniquity is marked before him* Jer: 2, 22. They shall in no way lose their reward, for they shall have it *for certaine*, and enjoy it *for ever.* Sin is a *debt* (though it is not to be understood as when we say, *pay your debts*; for then sinne should be a *duty*, for which the word *debt* is many times us'd, as that to which we are *engaged*, not which we have *incurred*) and a *debt* both *is* as much, and is *as much a debt* for ever after, till the *due* be *paid* or the *debt forgiven*, as it was at the first minute of default of payment.

Sinne is *visible for ever*, if it be not *covered*

vered; legible for ever, if it be not *blotted out*; and *durable* for ever, if it be not *taken away*. I have been the longer in this point becauſe I heare ſo often thoſe expreſſions of wicked men when they are told of ſuch and ſuch ſinnes which they have committed, O, *That is paſt and gone now! That was in my younger yeares*, and the like; not conſidering that God's *booke* ſtill is, and *their bones* alſo *may* be (to uſe *Job's* expreſſion, ch: 20, 11.) *Full of the ſinnes of their youth*, before they die. In vaine doth the Adulterous woman *wipe her mouth*; and the murtherer *waſh his hands*; and the Drunkard *ſweep away his vomit*; looking the world in the face with boldneſſe, as if they had *done nothing*; and preſuming of *impunity*, becauſe *ſentence is not preſently* * *executed*. They ſhall one day find, that *Sinne* has too *wide a mouth*, to be ſtopt with the narrow hand of a *man*: and that it is of too *deep a die*, to be gotten out only with *wiping* and *waſhing*. Yea they ſhall find, that not only the ſinne of the Blaſphemer *is*; but even the *leſt* of *theirs*, let it ſeem never ſo *venial*, *without true repentance* will *prove* an *eternal ſinne*, and *a ſinne unto death* for all eternity. *Eccleſ. 8. 11.

Bleſſings

Bleſsings turned into curſes.

If ye will not heare, and if ye will not lay it to heart to give glory to my name, ſaith the Lord of hoaſts, I will even ſend a curſe upon you, and will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay it to heart, Mal. 2.2. theſe words are ſpoken to the *Prieſts*; and ſo perhaps the meaning may be rather of *actions* then *things* (though in *that ſenſe* alſo, it will ſerve for my purpoſe) viz. that the *Prieſts* for not giving *glory to God's name* (perhaps it is meant by *Confeſſion of ſinnes*, which is uſually expreſſed by *giving glory to God*, Joſh. 7, 19. 1 Sam. 6,5.) ſhould loſe that priviledge of *Benediction* which *good* Prieſts and Prophets were wont to have, viz: that thoſe *whom they bleſſed ſhould be bleſſed*, and thoſe *whom they curſed ſhould be curſed* As *Balak* told *Balaam* Num. 22,6.

* *In that place of the Pſalme laſt quoted, The* Chaldee paraphrenders *Schelomim* Sacrifices. *Chriſt him ſelfe to the Jew* became a ſnare, Iſa. 8,14.

The proſperity of fooles ſhall deſtroy them, Prov. 1,32, of *fooles, &c.* it is an ordinary thing with *fooles* (i.e. *wicked* men) to have that which *David* either *prayes* for, or *prophecies of*, fulfilled upon thē: *Let their table become a ſnare before them, and that which ſhould have beene for their welfare, let it become a trap*, Pſ. 69,22. evē *ſpiritual bleſſings** ſhall become thus unto them; for to ſuch has

has *Paul* applyed those words in the epist. to the *Rom.* c. 11. v. 9. as appeareth by the words before and after that verse. Indeed *Grotius*, who perhaps *sometimes* makes too much use of that excellent vaine which he had of finding out the *literall sense* (as in expounding that place of *Isaiah*, *A Virgin shall conceive &c.* of *Hezekiah's wife*, who was *once* a *virgin*: for which *Rivet* * hath sufficiently taxed him: and likewise in exponding many other places) sayes, that *David* speaking of those familiar friends (of whom he complained before, *Ps.* 41. 9.) who being entertained at his table, like *true parasites*, and *sycophants*, made his freedome of entertainment a *snare* to *entrap* him, and carry tales to *Saul*; doth in those words *wish the like usage to them againe*, viz. that *their table* also might become a *snare* and a *trap* to *them*, as *his* was to *him*; and this by way of *punishment*, or εἰς ἀνταπόδωμα, for a just* *reward* to them for their *ill rewarding him*. but *under correction*, he interprets neither *David's*, nor *Paul's* words; nor does he *set* them *downe*; for he leaves out the conjunction ἢ *and*, and reads εἰς θήραν ἢ εἰς σκάνδαλον, εἰς ἀνταπόδομα αὐτοῖς, *Let their table &c.* be made a *stumbling blocke*, *for a recompence*: and so it is easie enough for *any one* to interpret. for it is not indifferent,

* *In his* examen Animadversionũ Hugonis Grotii; *and in his* Grotianæ discussionis Dilysis.

* *It seemes to be as much as* ἀντὶ τοῦ ἀπόδοσιν καὶ ἀντὶ κακοῦ.

indifferent whether, *And*, be there or not; ſeeing the removall thereof, both changes the uſe of the *prepoſition* εἰς *for*, (as if it were εἰς τὸ εἶναι ἀνταπόδοσιν, *that they may be rewarded*) and alſo the *relation* of the word *recompence*; which, whereas *before* it was related to *table* only, now is related to the whole *prayer*. But *Beza*, methinks, expounds this ἀνταπόδομα or *recompence*, *otherwiſe* For interpreting, *Table*, of the *Law*; and ſaying that *David* in thoſe words *prophecy'd*, rather then *prayed* (as he does no doubt many times in ſuch expreſſions, where the word *Lett* is uſ'd) that *As* the birds are allur'd unto death by that in which they ſeek their life; ſo the Jewes, ſeeking life in the Law, and rejecting the Goſpel, ſhould by that meanes be enſnar'd and deſtroy'd; he may ſeeme to have made ἀνταπόδομα to ſignifie as much as a *bait* layd *before a ſnare*; or as a *baited ſnare* layd *in the way* * before a creature to take it. But to give you in a few words my *owne* conceit, by way of compariſon. That peice of fleſh wherewith the Faulconer couzens his hawk, and takes him off from the bird, that he may * not eat it, me thinkes, may well be ſaid to be εἰς ἀνταπόδομα to ſuch a hawke. So may any thing which we put before a mans *eyes*, to keep him from ſeeing another thing which we would

* Ἀνταπόδοσιν *is the word in the* Septuagint

* Beza *upon* Rom. 11, 9.

* ἐμπεδὸν *which ſuits well with* ſtumbling-block.

* Leſt they ſhould hear &c. Mat. 13, 15.

would not have him * see. If a man should give his child, or his servant his choice, either to take such a certaine portion, or so much wages in hand; or else to trust to his courtesie; with an intention *hereafter* to give him a great deale more then such a portion or wages comes to, if he refuse it, but to give him *no more* if he take it. If a friend, or a servant having done such a courtesie, or such a service, and being given to his belly, accept of a dainty dinner (given perhaps of purpose to gull him) for satisfaction. If a child take a glittering piece of brasse, to part with a piece of *silver*; Either of these things, which I have named, may be said to be εἰς ἀνταπόδομα for a *recompence*, or *reward* to the party that takes it. And indeed it is a *very great punishment*, for a man to have *any thing* from Gods hands *now*, as *a reward*: as it is *the greatest punishment* of all, to have *his reward*, or his *portion*, *in this life*: for so the wicked have, Ps. 17, 14. *Who have their portion in this life; Whose belly thou fillest with thy hid treasure.* The wicked, filled with the things of this world, are like one that hath filled his belly upon *course meat* (set before him first, it may be, for that purpose) so that he has no stomach (either of *strength* or *desire*) to eat of *finer*. Seeing they are *for this*

* were blinded Rom. 11, 7.

for

worlds goods, they shall have their *belly full*, but it is *their reward*, and they must looke for noe * more. God seemes to have spoken to the Israelites (when they murmurd for want of flesh) after this manner. *Seeing you are so much for flesh, and loath my Manna, you shall have enough of it, even till it come out of your nostrills: But you shall have it for a reward; you shall have it instead of Canaan, and die as soone as you have eaten it.* Num. 11, 20.

*Habeant sibi

This *having a mans reward now*, our Saviour used as a *scar-crow*, to affright men from *shewing liberality to the rich:* and he used also the same word that is here used by the Apostle viz: ἀνταπόδομα, which we translate *recompence*. μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι καὶ γένηται σοι ἀνταπόδομα *least they also bid thee againe, and* a *recompence be made thee* Luk: 14, 12. he layes καὶ γένηται σοι ἀνταπόδομα without ἐς, and without *relation* (as I conceive) of the word γένηται (*made*) to what was spoken before: whereby the evill of *having a mans reward now*, is more fully expressed; as if he would have * a man by all meanes take heed of *having*, or *desiring*, or *being content with* a *reward* in *this present world*. But to give you all that I have to say of those words of the *Psalmist*; I observe that not only the noune שָׂכָר (for

*Mat. 6, 2. they have their reward; or, all that they are likto have.

so

so it is likely that the *Septuagint* red it) signifying *recompence*, is more especially meant of the *recompence of bad works*, as in Isaiah ch.34.8. and elsewhere; but also the *verb* שָׁלַם signifying *to reward*, is diverse times so used as if it were properly appliable only to rewarding by *punishment*, as Prov.11.31. Psal.31,23,&c.

Blindnesse *see* Ignorance.

Boasters of Holinesse.

Boasters of holinesse have cause to feare, 1 *God's not justifying them* because of *their* justifying *themselves* (for *both* can never be.) The *Pharisee* said; *God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the weeke, I give tithes of all that I possesse*, Luk.18.11.12. But our *Saviour* saies of the *Publican* (*who would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be mercifull to me a sinner*) *I tell you this man went downe to his house* [a] *justified rather then the other*, vers.13. δεδικαιωμένος ἢ ἐκεῖνος, *Rather* (according to *Beza's potius*) not *More*, either *magis*, (as *Austin* translates) or *plus* (as *Hierom*) or *Gods* approving, *other then* counting *us for* probos, good, *and not* reprobous? (*for there is none that is so* himselfe, *and a man may take what money he pleases*) *which is that which we meane by* justifying, *pro-*

[a] Grotius *would have it* approvd (*because he did not like* justified *in* our *sense*) *but pray what is*

pra(as *Erasmus*) to shew that the *Pharisee* was not justified *at all*, but rather *condemn'd*: which may be gathered also by the words immediatly following. *For every one that exalteth himselfe shall be abased, and he that abaseth himselfe shall be exalted*, v. 14. The connexion of these words with the former is such (as appeares by the conjunction, *For*,) that as it is here said of *exalting* and *abasing*, so I may boldly say of *justifying*, and *condemning*; *For every one that justifieth himselfe shall be condemned, and he that condemneth himselfe shall be justified. Theophylact* puts the question, why the Pharisee should be thus condemned for speaking *but a few words* in justification of himselfe; and there should be no notice any where taken of *Job* for speaking so *many*. But the answer may be this. First, a sin of the old Testament is not the lesse for not mentioning in the *New*. 2. The *Pharisee* spake to God, and without any provocation: whereas *Job* spake the most of what he spake to *men*, to cleare himselfe of their false accusations. 3. It appears that *Job condemned* himselfe afterward for his justifying himselfe; and that God hereupon *accepted* him Chap. 40. 4, 5. and c. 42. 3. 9.

*se 1 Cor. 11. 31.

2. God's being *exceedingly displeased with them*: for thus he speaks of the Jewes, (who

(who *despised* the Gentiles for their *barrennesse*, as *Hagar* did *Sara*, Gen. 16.4. notwithstanding the prophecy, that the *children of the desolate should be more then the children of the married wife*, Isa, 54.1. which perhaps for that reason was the sooner fulfilled) *which say, stand by thy selfe, come not neer me for I am holier then thou; these are a smoake in my nose, a* [b] *fire that burneth all the day. Behold, it is written before me; I will not keep silence, but will recompence* [c] *and recompence into their bosome*, Isa. 65.5,6.

* Chalde Par. Their vengeance shall be in Geenna,

which was a place without the citty of Jerusalem, *where* the fire never went out, *but was kept continually burning to consume the filth of the citty.* [c] *Or (if you will) I* have recompenced and will recompence. *The Hebrew is* Shillamti Veshillamti.

Bribery.

Bribery is threatned *,

*See Injustice *and* Oppression.

1. With *punishment unavoidable. Thus saith the Lord, for three transgressions, and for foure, I will not turne away the punishment thereof* (speaking of *Judah*) *because they sold the righteous for silver, and the poore for a paire of shooes*, Amos 2,6. I take it to bee as much, as if he had said, *There be many other sins which I meane to punish the Jewes for, but*

I will especially make them smart for this. viz *because their judges have condemned him that had right on his side, and him that had poverty to plead for him; only for love of a little gaine.*

2. A *Curse. Cursed be he that taketh reward to slay an innocent person.* Deut. 27,25.

3. If not the *destruction of them and their family*, at least, the *consumption of that wealth which they have gotten by* * *Bribery. Fire shall consume the tabernacles of* * *bribery*, Job. 15.34. *Tabernacles of bribery, or of a bribe* *, So the *Chaldee Paraphrase*: understanding thereby tabernacles, or houses and estates *purchased with mony taken for bribes*; which is a more plaine setting forth of the punishment of this sin (being this way *most severely, and most usually* punished) then if we translated (after the 70) σκηνῶν δεκτῶν, the *tabernacles of those that receive bribes.* for then they might be punisht notwithstanding for some *other* sins and God's anger against a sinne is never more *visible*, then when he punishes the offender in *that member*, or in *that creature*, (by taking it away, or making it hurtful, or troublesome or useless) with which he committed it.

* See. Riches wrongfully gotten
* Bribes and injustice shall be blotted out *Ecclus* 40. 12.

4. *The desolation of that countrey where it is practised. The heads thereof judge for re-*

ward

ward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they leane upon the Lord and say, is not the Lord among us? none evill can come upon us. Therefore shall Zion for your sakes bee plowed as a field, and Jerusalem shall become heapes, &c. Mic. 3.12. See also *Ezek.* 22.12. 13,14,15. It were good therefore, to prevent this sin, that those laws were observed which ordaine that none shall be a judge, or in place of power and authoritie, but such as have a *competent estate*; or at least that none who *are* in places of power and authority might be *without* a competent estate. Those words in the Proverbs, *The King by judgement stablisheth the land, but he that receiveth gifts overthroweth it, Prov.* 29.4. the *Talmudists* (saies *Buxtorf*) interpret thus, *When the judge is a King & needs nothing, then he establisheth a land; but when he is as a Priest* * *and beggs at every mans barne, he destroyes it.* The *Rabbins* say that those *six Lions* placed upon each side of the *six steps* that went up to *Solomons judgement seat*, 1 King. 10, 9. had every one of them in *one* of their *paws*, a *precept*, and the other he *held open* as it were ready to teare: to shew that if he that sate in that seat neglected his duty, the hand of God was ready to punish him and *teare him in*

* *For that which in the translation is*, he that receiveth gifts *in the originall is* Isch Therumoth a man of offerings *i.e. a priest, to whom they paid such* offerings *or first fruits.* Terumoth *is properly the first fruits of the dough, and the* threshing flore. *Num.* 15. 20.

pieces. Now one of those *six precepts* was לא תקח שוחד *Thou shalt not receive a gift*; which they say the crier was to proclaime as the Judge was going up, when he came to the second step: and so the rest, when he came to the rest.

The very taking of a *gift* (though it be not a *reward*, & though thou dost not promise or resolve to give him the *cause*, who gave thee the *gift*) is as likely to hurt thee afterward by *punishment from God*, as it is hurtfull to thee at the present by *punishing thee it selfe*; I meane with *blindnesse of judgement*; which it will doe, though thou hadst never so good a sight. *Thou shalt take no gift, for a gift blindeth the wise* (or the *seeing* *) *and perverteth the words of the righteous*, Exo. 23. 8.

* פקחים Those that are open, *either for* hearing, *or* seeing: quick or cleere-sighted. * *Plut. de Isid.*

The *Thebans* * painted *Justice* without hands or eyes: 1 To shew that a Judge should accept neither gifts nor persons. 2. To shew how hardly justice can consist with receiving gifts. 3. To shew the danger of *taking* gifts; for if shee had been painted with *hands*, though they had painted her with an *hundred eyes*, she would have put them all out with her *hands*.

Carnall men punished.

1 With *not pleasing God. They that are in the flesh cannot please God* Rom: 8, 8.

2 *Corruption, and death. He that soweth to his flesh, shall of the flesh reap corruption* Gal:6,8. *If ye live after the flesh, ye shall dye* Rom: 8, 13. See verse 6.

Ceremonies and commandments of men:

He that obserues them more then the *Commanaements of God*, that *mans religion is vaine. In vaine doe they worship me, teaching for doctrines the commandments of men. For laying aside the Commandements of God, ye hold the tradition of men, as the washing of pots & cups: and many other such like things ye doe* Mark 7,7, 8.

Christ

Such as *reject Christ.*

When the Lord of the Vineyard cometh, what will he doe unto those husbandmen? our Saviour asked this question of the Priests and

Elders concerning those husbandmen in his Parable that killed the Heire when he was sent to receive the fruit Mat: 21, 40. And they answered him v.41. *He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen.* *Those mine enimies which would not I should raign over them, bring hither & slay thē before me*: our Saviour thus spake of the people (in the Parable) who rejected the noble man that came to reign over thē Luk: 19, 14, 27.

* *See* ashamed, apostacy, *and* relaps.

* Rev. 2, 4.

a Buxtorf *makes those wordes* Love not, *a Hebraism for*, hate bitterly, *for so the* Hebrew *by a negative added to a thing, uses to expresse the* extremity *of the* contrary.

b Let him be so accursed, *or* excōmunicated, *as to have no more to doe with him.*

* 1 Cor. 5 5. 1 Tim. 5. 20.

Such as forsake Christ punished *.

1 With *excommunication* in the highest degree. *If any one love not the Lord Jesus Christ let him be Anathema Maranatha* 1, *Cor.* 16, 22. It is spoken (I suppose) of such who *once* loved Christ, but now had *left their first* **love*: for what had Paul *to doe to judge those who were without* c. 5, 12? and some conceive it meant of such, who had not only left the love of Christ *themselves*, but would *teach men so*. a It seems to be as much as if he had said, *Let him be accursed to the utmost, till the Lord himself come*b, *For we have done with him.* For *other things*, so long as a man kept *the faith*, the Church did but *deliver him to Satan*, c or exclude him from the *publique* enjoyment of God's ordinances, trying and hoping by humiliation

tion and prayer to restore him: and they ought to do no other; neither ought they to *count him* **an enemie*. But if once he *denied the Faith*, they even delivered him to *Maran*; not to *Satan* but *to the Lord* (for so the word *Maran* signifies) and were at libertie to pray, or *not* to pray for him, * as one whom they had discharged their hands of; giving him over for desperate. The practise of the *Christians* toward him who apostatiz'd from the Gospel Was like to the practice of the *Jewes* toward him who apostatiz'd from *the Law* (if the Jewes were not more *severe*) for whereas, if a heathen man desired to be sacrificed for, they *would* do it; if he were an *apostate*, (which is the reason why they hate a *Samaritane* worse then a *Gentile*) they esteem'd them selves not only *not bound* to do it, but *bound not to do it*. The Christians excluded such a one from their society, not only *in the Church*, but in any *other* * place; refusing not only in *publique* meetings to *pray* for him, (which they used to do for him who was excommunicated for *lesser sins*) but when they met him in *private*, to *salute* him, or to *bid him* * *God speed*. Much more might have been spoken upon occasion of these words *Anathema Maranatha*; but perhaps I have diverted too long alrea-

* 2 Thess. 3. 15.

* 1 Joh. 5. 16.

* *This* ἀποσυναγωγὴς *or* separation (*for so they called* excommunication, *both the greater and the* lesse) *was like the* separation *of an* unclean person *under the law, who might not be* touched.

* Joh. 2 ep. 10.

dy. see a little in the chapter of *Covetousnes.*

2 *Not bearing of fruit. As the branch cannot beare fruit of it selfe*, I meane * *except it abide in the vine: no more can ye, except ye abide in me* John 15, 4. *Without me ye can do nothing* John 15, 5.

3 *Withering away, and being* fit for nothing but the fire. *If a man abide not in me, he is cast forth as a branch, and is withred, and men gather them and cast them into the fire and they are burn'd* John 15, 6.

* *I insert this as Beza doth, id est, to shew that the words following are only declaratory of those before: that so you may not think, that, if you abide in Christ, you can beare fruit of your selves.*

Those that *deny Christ* are threatned

With *being denyed by him againe. Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven* Matt. 10, 33. *I will deny him, not only when I come in Judgment*, but now; *while I am before my Father and while I am an Advocate with him. When he prayes, I will not owne him, nor mediate for him; but leave him to my Father, and let my Father alone to doe what he will with him.* See 2 Tim: 2, 12. *Peter* aggravates this *sinne* shall I call it (methinks the name is too little) or rather *abominable* and *capitall crime* (as having that in it, then which nothing aggravates any fault more viz: *Ingratitude*) by calling it *denying the Lord* that *bought them* 2 Pet: 2, 1. for what a *base detestable* act should we our

selves

selves account it for one whom we have *any* way free'd out of captivity or prison, (though he were to continue in it but a *few yeares*) and taken into our service; to *run a way from us*. But especially if we *bought* him; if we were at *cost* to free him: at *great cost*: at the cost of a great deale of *gold or silver* only. But Christ hath redeem'd us from an *everlasting captivitie* and was at an unspeakable greater cost. *For we were not redeemed with corruptible things, as silver and Gold, but with the precious blood of Christ*, says the same Apostle 1 Ep: c.1,18, which words he uses as an argument to perswade Christians to be *holy*, as he *that hath called them*, having also *dearely bought* them, *is holy*; verse 15. And therefore in the place first cited, as he aggravated the *sinne*; so he aggravated the *punishment*, in these words: *and shall bring upon themselves swift destruction*. They are in a *worse* condition then those that *never knew* Christ: For, *it had been better for them not to have knowne the way of righteousnesse, then after they have knowne it to turne from the holy commandement delivered unto them* 2 Pet: 2,21.

Those who are Christ's *enimies* are thus threatn'd

He that sitteth in the heavens shall laugh

thee

The Lord shall have them in derision Ps. 2, 4. Oh fearfull threat! how sad is the condition of those men at whose *calamitie* God *rejoyceth*! or at whose *wickednesse* he *laughes*! suffering them to run on in their sinnes because he seeth that *their day* of punishment *is coming* Ps. 37, 13. Give me any anger, rather then a *laughing* anger, whether of God, or man. See the threats Ps. 59, 8. Prov: 1, 26.

Those to whom Christ is a scandal.

Whosoever shall fall on this stone shall be broken Mat. 21 44. In *Luke* you have the same words cap. 20. 18. The like threat you have in *Isaiah* cap. 8. 15. *Many among them shall stumble and fall, and be broken, and be snared, and be taken.*

Blessed is he (saith Christ himselfe) *whosoever shall not be offended in me* Mat. 11, 6. If a man shall be *blessed*, only for *not being offended at*, or *not disliking, him* whom he is *bound* to *like*; and whom it is *for his owne good* to like; and whom he hath no *cause* to *dislike:* how can *his* condition be better then *cursed*, who notwithstanding all this, is *offended* at him and *disallow's* him, and *rejects* him, as unfit to *build* upon?

Those who have no Union or Communion with Christ.

Verily verily I say unto you, except ye eate the flesh of the Son of man and drink his bloud, ye have no life in you Joh: 5,3. Ye *have*, (according to *Beza's* translation,) and not ye *shall* have, (according to *Erasmus*, and the *Vulgar*) becaufe (faith *Beza*) otherwife, it may be thought that Chriſt did not *give life to* us, but only *keep* it *for* us. I apply not this to thoſe who do *not imitate* Chriſt (eſpecially in his *paſſion*) as *Grotius* does, for as upon moſt *other* places he endevor'd to be as little *myſticall*, and *ſpirituall*, as he *could* be: ſo I think upon *this*, he was more *Socinian* then he *ſhould* be * for thus he ſpeakes: *Hoc ergo eſt edere & bibere, Chriſti uti exemplo. Chriſti perfectiſimum eſt exemplum tum virtutum aliarum, tum præcipuè dilectionis, quam imitari Compendium eſt præceptorum. Nam ſicut cibus & potus in corpus admiſſi, hominem nutriunt; ita bona exempla in animum admiſſa eum mirabiliter confirmant.* But whereas he ſayes Chriſt was a moſt *perfect example of love*; and makes *imitation of him* to be the higheſt thing intended in the Goſpel (for doubtleſſe *eating Chriſt's fleſh and drinking his blood* was expreſſed as the *higheſt* and *moſt*

*See Rivet Apolog: and Dial: where he is ſufficiently proved to have been of that Sect.

most principle of christianity) let me aske wherin this love which he ackowledges did appeare? I believe I shall not be answer'd by those of his mind, *in his dying a Sacrifice* for us: for then, certainely *example* and *imitation* cannot be the thing hee came for. And yet that in *this* chiefly both *his* love & the love of the *Father* did consist, appears by the words of *John: Herein is love not that We loved him, but that he loved us, and sent his Son to be the propitiation for our sinnes.* 1 Ep: 4, 10. To conclude, If *eating Christs flesh, and drinking Christs bloud*, be *imitating his example*; how did our Fathers imitate him who were *before him*; and yet *did all eat the same Spirituall meat*, and *did all drinke the same Spirituall drink* (*for they drank of that Spirituall rock that followed them, and that rocke was Christ?*) 1 Cor: 10, 3, 4.

Church not heard.

If he neglect to heare the Church, let him be unto thee as a heathen man and a publican, Saith our Saviour to his Disciples concerning *one Christian offending* another Mat: 18. 17.

Clothes of men and Women promiscuously Worne.

The woman shall not weare that which pertaineth

pertaineth to a man, neither shall a man put on a womans garment; for all that do so are an abomination to the Lord thy God. Deut. 22,5. Some do make this prohition to belong to the *second* Commandement, and for these two reasons: First because the word which we translate *abomination*, is usually spoken of *Idolatry*: but this is no reason, for it is as usually spoken of other things, both in the *Proverbes*, and elsewhere. Secondly, Because *Maimonides* saith, it was the custome of *Idolatrous Jewes*, if they were *men*, to stand with the embrodered garments * of women [a] before the *starre Venus*; and if they were *women*, with mens armour before *Mars* (another of the *Planets*) in imitation of the Heathen. That there was such a custome, is very likely: and there seemes to be somewhat spoken in favour of this report, in *Deuteronomy*, ch. 17. because in the second verse, both *sexes* are *mention'd*. *If there be found, &c. man, or woman, &c.* and in the

* *As there was a chang of* apparel, *so it is not unlike, there was* γενέσεως ἐναλλαγὴ, *a change of the* naturall use *of the* Sexe *spoken of* Wised. 14. 26. Rom. 1,16.

[a] *Why the* woman *should* worship, *or* weare mens clothes *in the worship of* Mars, *I know not: but the* men *might weare the* womens clothes *in the worship of* Venus, *because she was esteemed both a* man *and a* woman, Macrob. sat. l. 3. c. 8. *for, for such a one she was worshipped in* Cyprus: *and perhaps the people of that Isle, and the* Phenicians, *and the* Israelites *had this* Idolatry *from the* Moabites, *whose god was called* Peor. (Num. 25,3.) *from thence in the feminine gender* Aphorith, *and from thence (if you will)* Αφροδίτη Venus.

verse

verse immediately following, there is mention made of *worshiping the Sun*, or *Moone*, *or any of the host of heaven:* as if it had been said, *or any of the Planets*: such as *Mars* and *Venus*, and the rest. but however, if they make the *prohibition* to relate to this customе, onely becaуse they thinke the word כלי translated here *that which pertaineth to a man*, to signifie nothing but *armour*; I shall not take this for a *reason* neither: for they cannot deny that this word hath of it selfe a more *generall* signification, even as generall almost, as when we say, a man's or woman's *things*; as may appear by twenty places. which being so, methinkes, it is farre better to make the more *speciall* word used for the woman, viz. *garments*, to *expound* this; rather then this, which is a more generall word, to *exclude* that: at least let it be that which containes *armour*, and *clothes* too. viz. *the Habit of a man.*

Communicating (or partaking of Christs body in the Sacrament) *unworthily.*

It is threatned with *being held guilty of the body and blood of Christ*: as if he, who does not care to *remember* him in the best manner he can now he is *dead*; if he had lived, when *he* did, would have been little troubled to have seen him *put to death.*

Whosoever

Whosoever shall eat this bread, and drinke this cup of the Lord unworthily, shall be guilty, (or shall be *held guilty*: for he *is* guilty already of himselfe) *of the body and blood of the Lord*, 1 Cor. 11,27.

It hath been *punished* with *sicknesse* *, and *death*: *For this cause many are weake, and sickly among you; and many sleep*, 1 Cor. 11, 30. *Chrysostome*[a] speakes of some possessed with the divell after it; and *Cyprian* hath recorded divers examples of men thus punished. one way or another (for the most part) they were sure to have κρῖμα[b] some *judgement*, or κρίνεσθαι[c] to be *judged* or *punished*. and it was well for the *Saints* they were: for it may be otherwise they might have been † κατακρινόμενοι συν τῷ κόσμῳ *quite* and cleane *condemned*, or *damned*, as the *men of the world* were.

* Anselme speakes of some in his time, & sic hodiè multi variis morbis corripiuntur, quia indignè corpus domini acceperunt.

a In epist. ad Tim. Homil. 5.
b vers. 29.
c vers. 31, 32.
† vers. 32.

Company of wicked men, those that keepe it threatned

With *their punishments*. *Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sinnes*, Num. 16,26. *Moses* thus spake to the people concerning *Dathan* and *Abiram*. *Elihu* when he would convince *Job* of being justly punished by God, told him of *this* sinne; as reckoning it for a very hainous

hainous one: *What man is like Job, Wh drinketh up scorning like Water; who goeth in company with the workers of iniquity, & walketh with wicked men* Job 34, 7, 8. *Solomon* thought that those who kept drunkards *company*, had cause to feare their *punishments*: for otherwise, that were *no argument*, which he brings to diswade a man from it: *Be not among wine bibbers, amongst riotous eaters of flesh: For the drunkard and the glutton shall come to poverty* Prov. 23, 20, 21.

The *servant*, that shall *eat and drink with the drunken*, is threatned, that his *Lord shall come in a day when he looketh not for him, and in an houre that he is not aware of, and shall cut him in sunder and appoint him his portion with the hypocrites* Mat. 24, 42, 49, 50, 51. *Hypocrites*; such as he himsefe was: for if he had been *sincere*, he would have *loathed the* *Jude 23. *very garment* * *spotted with the flesh.*

John sayes that he heard this voice from heaven concerning *Babylon: Come out of her my people, that ye be not partakers of her sin, & that ye receive not of her plagues* Rev: 18, 4. Partakers *of* her sinnes; so it is render'd: But *so* they might be, if they were partakers only in the *guilt*, viz: by *not reproouing* them, or *not greiving*, and *mourning* for them; though they did not *commit* the like *themselves*. and therefore methinkes it may very well

well be render'd, partakers *in* their sinnes viz: by *approving of* them, & *joyning* in them. The words in the originall are συγκοινωνήσητε τοῖς ἔργοις, which will imply asmuch. For so is the same verb us'd by *Paul* with ἔργοις *workes*. *Have no fellowship with the unfruitfull* * *workes of darknesse, but rather reprove them* Ephes. 5, 11. where there cannot be so *little* meant by συγκοινωνεῖν, as *not reproving* only; as there cannot be so little meant by συγκοινωνήσαντές μου τῇ θλίψει *communicating with my affliction* Phil. 4, 14. as the *Philippians* their *not adding affliction* only to Paul's bonds. I thinke, that when a partakeing *of* that thing which an other hath, is understood, the thing is put rather in the *genitive case* with the adjective συγκοινωνὸς: as συγκοινωνὸς τῆς πίστεως Rom: 11, 17. συγκοινωνὸς τῆς χάριτος Phil: 1, 7. Besides, to be partaker *of* mens sinsin that manner spoken of before, is expressed by the *simple* verb only, as κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς *Is partaker of his evill deed's* 2 ep. John: 11. spoken of him who doth but bid the person *God speed*. Now this a man shall quickly do, I meane *beare a part* also with wicked men in *sinning*; if he once yeeld to beare them *company*: because their disease is so *catching*. *Sinne* will hang to a mans *heart*, as bad as *pitch* will to his *fingers*. I may say of most

* μὴ συγκοινωνεῖτε τοῖς ἔργοις.

sorts of sinners, as the Son of *Syrach* says of the *proud* man. *He that toucheth pitch, shall be defiled with it; and he that hath fellowship with a proud man will be like unto him* Ecclesiasticus 13 1. The Rabbines have a saying כל הפסול פוסל *Every one that is prophane maketh prophane*: which may be interpreted as well of *society*, as otherwise: as in the *Law*, whosoever *touched* him that was *unclean* was *unclean* also. The *infectiousnesse* of *sinne* is prettily expressed by *Seneca* in the word *allinit besmeareth*, applied to the persons with whom we converse: as if they were like *new-whited walls*, which a man rubs along by and thinks not of it. He uses this word in his *Epistles*; and I think it not amisse to tell you part of what he hath in in those *Epistles* delivered against using *much company* & for this reason, because of being *drawn into sinne*. He sayes we are drawn into sinne in *company* especially these two wayes: First, By our being pleased with *other* mens sinnes, *Nemo non aliquod nobis vitium, aut commendat, aut imprimit, aut nescientibus allinit Epis.* 7. Secondly by seeing *them* pleased with ours; especially if we are *vaine glorious*, and desirous to be *conform'd * to the world*, and loath to be *absurd* (as they call it) or displeasing to our company: *irritamentum est omnium*

Rom: 12, 2.

omnium in quæ insanimus admirator & conscius: ubi testis ac spectator abscessit, vitia subsidunt, quorum monstrari & conspici fructus sit. In many sins our only aime is to please men; and if no body saw us we would not cõmit them, ep: 49. Which was the reason, why *Pericles* knowing himselfe to be addicted to *vaine glory*, abstained altogether from *feastings, and merry meetings* δυσφύλακτον ἐν συνηθείᾳ τὸ πρὸς δόξαν τεμνὸν ἡγούμενος. *Plutarch*, in his life. I am not of their opinion who say * *aut societas, aut mors: either society, or death*. Seeing therefore there is so much danger in *company*, either be alone *without company*, or (according to the same Pilosopher's advise) as much as possibly thou canst, be alone while thou art *in* company: *tunc præcipuè in teipsum secede, cum esse cogeris in turba Epist:* 25. Be continually reflecting upon *thy selfe; keep* thy *heart*, with as much feare and care as thou would'st thy *face*, if thou wert a midst a swarme of bees: *watch* over it and *gard* it with as much solicitude, as any Souldier does a *fort*, when he lookes to be assaulted by his enimies every moment.

* *A proverb among the Jewes*

או חברותא
או מתותא

* *The French have a proverb:* Aller &, parler peut on; boire, & manger non.

Company of *any* too much keeping it punished with *hatred: Withdraw thy foot from thy neighbours house lest he be weary* of thee, and so hate thee* Prov: 25. 17. *Con-*

Not confessing of sinnes punished.

If out of ignorance, 1. With *not preventing* of *judgments. Thy Prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turne away the captivity*: 2. *Not obtaining of requests. Solomon* when he consecrated the *Temple*, and entreated God to *heare* those that should *pray* towards it, entreated for such only as should *know every man the plague of his owne heart*, before they *spred forth* their *hands* towards it. 1 Kings 8, 38. See, 1 Chr: 6, 29. Ezek. 20, 3, 4.

If *willfully*, (by *hiding* them when they know them) with *Not prospering. He that covereth his sins shall not prosper** Prov. 28, 13. The way to have sinnes *cover'd*, is, *not to cover* them. by *covering sinne*, thou robbest God of his *glorie*, whose *glory* it is to *conceale a matter* Prov. 25. 2. Thou shalt *not prosper* viz: by loosing not only thy *labour* (for thou canst not hide any thing from God) but thy *pardon* also. *Job* in his *Justification*, reckon'd it among those things, which *If* he had been gulity of; he would acknowledge his punishment to have been *just*. *If I cover'd my transgressions as Adam* (or as a *man*; for a *meere naturall man* can make no true confession) *by hiding mine iniquitie*

* Stant nulla diu deceptis gaudia divis. Sil: Ital: l. 2. He can *no more* prosper, *then a* sick man *can be* cur'd, *that will not* discover his disease. Vitia sua confiteri sanitatis indicium est Sen. ep. 53.

iniquitie in my bosome Job 31,33. Especially if we do not only *not confesse* our sinnes, but *love* them too, and hide them in our *bosome*.

If thou canst not *discover all*, be sure to *hide none*. deale so with those thou canst not finde, as the Jewes were wont to doe with their *leaven*. for their custome was two or three dayes before the feast of unleaven'd bread, to search every corner of the house for leaven; and when thy had done; for feare there might be any yet left, to pronounce a generall execration against it. Even so do thou: when thou can'st not find *every* sinne, acknowlede *all*: for that is the way to be charged with *none*.

Copulation With beasts, as likewise with men or women too neerly related.

Yee shall not commit any of these abominations Levit. 18, 28. (viz: Those mention'd from verse 6, to 23.) *that the land spue not you out*) like a stomach that is overburden'd or hath eaten some unwholsome meat) *as it spued out the nations that were before you*. See more chap: 20. from v. 9, 10, to 22. where the punishment of some is to be *put to death*, of some to *beare their iniquity*, of some to be *childlesse*.

**with* men. See *Oath.*

*That Soule shall be cutt off * from his people; he hath broken my covenant, (speaking of one not* circumcis'd)* Gen: 17, 14. Because *circumcision* was a *condition* or act of obedience on the Jews part, *before* which indeed God had made his covenant with them, but *without* which he would not bind himsele to keep it. *If yee shall despise my statutes, or if your soul shall abhorre my judgments; so so that yee will not doe my command'ments; But that yee* BREAKE MY COVENANT: Lev. 26, 15. *I will also doe this unto you; I will appoint over you terrour &c.* v. 16. So vers. 17. *I will set my face against you* &c.

These have altogether broken the yoake, and burst the bonds; wherefore a Lyon out of the forrest shall destroy them &c. Jer: 5, 5, 6. concerning the *Jewes.*

* *That is, say the Jewes, shall dye before he be 50. yeare old; and they say it was observ'd that such as were not circumcis'd live not to that age*

* *That is say the Hebrewes, if he were past thirteen yeare old, for whereas before his parents or the Magistrate ought to see it done, hence forward he was bound to see it done* himselfe. *the* Septuagint *adde* τῇ ἡμέρᾳ τῇ ὀγδόῃ *the eighth day and so* Austin *cites it.*

Covetousnesse.

Covetous men are threatn'd and punished

First with *not being satisfied. He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance with increase* Eccles. 5. 10. The Hebrew in Scripture ex-

presseth

presseth a covetous man by בצע [a] בצע [b] *he that coveteth a covetousnesse*, as *Jer.* 6, 13. and chap. 8, 10. *Hab.* 2, 9. because there is no more *end* of his *coveting*, when he *hath* what he coveted, then before; but he *covets*, and *covets* without end. when he hath gotten, what he coveted, he hath not enlarged his *estate*, so much as his *desire*; and *that* he enlargeth like *hell*, and *the grave*, *Hab.* 2. 5. The Apostle Paul 1 *Tim.* 6, 10. (as one might think though there be no necessity for it) had allusion either to this *Hebrew* expression, or to this quality of covetousnesse; when having said that φιλαργυρία *the love of money is the root of all evill*, he added ἧς τινὲς ὀρεγόμενοι *which* while some coveted after; that is, not wich *mony*, but wich *love* of money; as if he ment to shew the *covetousnesse* of covetousnesse.

[a] *This word, if it signifie* gaine, *it signifies* covetousnesse *too, as it does* Exod. 18, 21. *which is enough to raise my observation upon.*

[b] בצע *signifies also to* cutt, *and when it signifies* to be covetous, *it is properly meant of being* covetous *of* gaine *by*

cutting off *from* another, *or by* another's losse: as πλεονεκτεῖν *does signifie in* Greeke *not so much to* desire *to have simply* πλεῖον more, *as to have* more then another; *or rather to have more* by anothers having the lesse, *and* by our meanes: *and therefore it is used with the* Accusative *of the* person *whom we* over-reach, *or are* too hard for (viz. *by* cunning *or* cozening) *out of love of* gaine, *as you may see in diverse places in the* Epistles *of* Paul; *insomuch that it is sometimes applyed to any other* out witting *and* going beyond *a man to his hurt: as* ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ ἀδελφῷ, 1 Thes. 4. 6. *to gaine* upon, *or to* gaine advantage *of a brother. So in* 2 Cor. 2 10. μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, lest Satan get an advantage *of us*, viz. *by his cunning. This is a thing too much delighted in by too many* politicians *of these times.*

*Creſcit amor nummi quantũ ipſa pecunia creſcit.

The *love* * of mony growes as the mony growes; and I believe if *mony* did leave growing; the *love* would alſo in little time, There is no *ſlavery* ſo *endleſſe* and *importunate* as the *ſervice* of *Mammon* Mat. 6, 26. There is no ſinne which after a man hath once begun, is ſo hard to leave, as *covetouſneſſe:* becauſe of the *unſatisfying* nature of the *things* which are *coveted*; or rather indeed, becauſe of the *unſatisfiableneſſe* of the *ſoule* which *covets*. For according as that is *Well* or *ill diſpoſed*, never ſo little is much enough, and never ſo much is too little. This, *Not being ſatisfied*, I looke upon as a heavy puniſhment from God for the ſinne of *coveting*: and ſuch it is reckoned for, in the Scriptures: See the chapter of *gluttony* Sect: 2.

2 *Many ſorrowes. For the love of money is the root of all evill, which while ſome coveted after, they have erred from the faith, and pierced themſelves thorow with many ſorrows.* 1 Tim: 6, 10. *Have pierced* themſelves περιέπειραν have peirc'd themſelves all *round*, or on *every ſide*; on that ſide on which they *looſe*; on that ſide on which they *ſpend*; on that ſide on which they do *not gaine*; nay laſtly on that ſide on which they *doe* gaine; becauſe they have not their *deſire*, though they have *what they deſired*. περιε-

πειραν

περιεπειραν ἑαυτοὺς *themſelves* have pierced *themſelves*; which *aggravates* the miſery: For a man is never more *vex'd*, then when he is *vex'd* by *himſelf*, & never more *hurted*, then when he *hurts* himſelfe. 'Tis an uſuall way with God of puniſhing the wicked, to *fill him with his own wayes**: and I think a *covetous man* is as much puniſhed this way, as any other. *Nulla enim avaritia ſine pœna eſt quamvis ſatis ſit ipſa pœnarum, there is no covetouſneſſe without puniſhment, although it be puniſhment enough it ſelfe Sen: epiſt:* 1.15. He that deſires to be ſtill *loading* himſelfe with *wealth*, is like a *bird* that *loades* himſelf with *dirt*, till he cannot fly upward for the weight: and therefore, ſayes the Prophet *Habakuk*, *Woe to him that ladeth himſelfe with thick clay chap:* 2, 6. The *Septuagint* tranſlate κατ' ἑαυτῶ *againſt himſelfe*; becauſe thereby he hurts *himſelfe* moſt.

* *See* Selfe deſtruction.

περιέπειραν ἑαυτὸς ὀδύναις πολλαῖς, have thruſt themſelves thorow with *many ſorrowes*: there muſt needs be ὀδυναὶ πολλαὶ *many ſorrowes*, where there are ἐπιθυμίαι πολλαὶ *many luſts*, (as there are wherever there is covetouſneſſe) verſe 9.

3 *Many fooliſh and ungodly actions to their owne hurt*. the *Apoſtle* in the afore quoted chapter v: 9. *They that will be rich fall into temptation and a ſnare, and many fooliſh and hurtfull*

hurtfull lusts which draw men into destruction & perdition (*destruction*, and *perdition*.)

So are the wayes of every one that is greedy of gaine, which taketh away the life of the owners thereof Prov: 1, 19,

What made the men of *Shechem* so foolishly to yeeld to be *circumcis'd*, whereby they became so weak, that *two* men (*Simeon* and *Levi*) put them all to the sword; but only *covetousnesse?* For it is said they hearkened to *Hamor* and *Shechems* perswasion thereunto, assoone as they heard this argument *Shall not their cattel and their substance and every beast of theirs be ours?* Gen: 34, 23.

Thus they would be punished, if *God* took no notice of them: But are they threatned with nothing from *him?* yes they are threatned.

1 With his *Hatred.—and blesseth the covetous whom the Lord abhorreth* Ps: 10, 3.

2. His *anger*, and also *punishment*; *very great both*, as may be gathered by his *expressions. For the iniquity of his covetousnesse, I was wroth, and smote him; I hid me and was wroth.* Isa: 57, 17. *For the iniquity of his covetousnesse:* the iniquity *of* covetousnesse is much; and commonly there is much iniquity also goes *with* it: especially in men that exercize *trades*; or are in places of *power* and *trust*.

I

I will ſtretch out mine hand upon the Inhabitants of the land, ſaith the Lord; for from the leaſt of them even to the greateſt of them every one is given to covetouſneſſe Jerem: 6, 13. In the eighth chapter verſ: 10. he ſhewes how he would puniſh their *coveting to have more*, with the loſſe of *what they had*; and their *wronging others*, with *being wronged themſelves* (which is an uſuall puniſhment of covetous men) *I will give their wives unto others & their fields to them that ſhall inherit thē*: יורישים: that ſhall *diſinherit* them, may ſeem a better tranſlation; (for ſo the Hebrew word is uſed ſometimes with the *accuſative caſe* of the *perſon* as Zach- 9,[a] 4. and elſewhere) ſo that *them* ſhall relate to the *men*, & not to the *fields*. unleſſe you had rather ſay to *their heires*; that is, to the heires of thoſe that marry their wives: ſo the *vulgar* and the *Chald*: *Paraphraſt*.

3. *Excluſion out* of the company of the Saints in *this world* (or excommunication) for ſo *Paul* would have them puniſhed. *I have written unto you not to keep company, If any man that is cal'd a brother be a fornicator or covetous &c. With ſuch a one no not to eat.* * 1 Cor. 5, 11.

4. *Excluſion from* their company in the *world to come*; *Nor theeves nor covetous men nor*

[a] *Where the word is* ירשנה

**This excommunication the Jewes cal'd* Herem. *He that was thus excommunicated by them was not to converſe or* commerce, *unleſſe it were in* buying *his victuall, for* eating *he might not. there were two* other *excomunications: one* leſſe *then this called* niddui, *and the other* greater *call'd* ſchematha *by* them, *by the* Chriſtians Maranatha.

nor drunkards &c. shall inherit the kingdome of God 1 Cor: 6, 10. The very *rust* of their mony which they have *greedily gathered*, and *niggardly kept*, if their *owne consciences* would not confesse their *covetousnesse*, will come in judgment against them and *testify* it to their faces: *Your gold and silver is canker'd, and the rust of them shall be a witnesse against you, and shall eate your flesh as it were fire; ye have heaped treasures together for the last dayes* Jam: 5, 3.

* *According to that of* Job, If I have made gold my hope, or have said to the fine gold, thou art my confidence c: 13,24. If I have said &c. i.e. *If I have not only inconsiderately* trusted to; *but if I have deliberately* trusted *in my wealth.*

Covetousnesse must needes be severely punished if it be *Idolatry*, as the Apostle sayes it is, Col: 3,5. Indeed it may well be counted so, rather then other sins; yet not so much because covetous men *love* their wealth more then God; (for so the *gluttons love* their *belly*, and *voluptuous* men their *pleasures*, and other sinners other things) as because usually they put their *hope* and *confidence* * in it, (which are *acts* to be exercised upon nothing but *God*) and because they think their *life consists* in the *abundance of things which they possesse*; for so much *our Saviour* intimated in affirming the *contrary*, when he charged the people so earnestly to beware of *covetousnesse*, doubling the *caveat*: *Take heede and beware of covetousnesse; for a mans life consisteth not in the abundance of things which he possesseth:*

Luk:

Luk. 12,15. doubtleſſe thoſe who are guilty of this ſinne have cauſe to feare God's ſevere puniſhment: for elſe our Saviour had never ſpoken in this manner. I might produce many inſtances of ſevere puniſhments of other ſinnes, of which this ſinne was the *occaſion*: as *Samuel's* ſons, 1 *Sam.* 8. *Saul* chap. 15. *Nabal* chap. 25. and *Ananias* and *Sapphira* *Acts* 5. But of theſe in their places.

Cruell men are threatned and puniſhed*.

*See Oppreſſion, & not Pitying.

1 With *hurting themſelves. The merciſull man doth good to his owne ſoule, but he that is cruell troubleth his owne* * *fleſh Prov.* 11,17.

* *Sept.* ἐξολλύει ὃ ἴδιον σῶμα, deſtroieth his own body.

2 A *Curſe* (or *the prayers of godly men againſt them.*) *Jacob*, a little before he died, thus curſed *Simeon* and *Levi* (for being *brethren*, not only in *bloud*, but in *blouds*, or *bloudy-mindedneſſe* and *cruelty* towards the *Shechemites*) *Curſed be their anger for it was fierce, and their wrath for it was cruell. I will divide them in Jacob, and ſcatter them in Iſrael*, Gen. 49, 7. for thus *joyning* in *ſinne*, *diviſion* and *ſcattering* ſhall be their *puniſhment* [a].

[a] *The Levites (all agree) had no portion, but were ſcattered amõg the other tribes, and lived by the Altar. the* Simeonites, *the Scripture ſayes, had a portion but ſuch as was taken out of* Juda's *portion, verſ.* 9. Joſh. 19. 1. *but the* Hebrews *ſay, they had no portion, but lived ſcattered among the reſt of the tribes, and got their living by* teaching children.

3 *Like*

3 *Like Cruelty from others. Threescore and ten Kings having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited mee.* Thus *Adonibezek* himselfe (a *heathen*) confessed, when the *Israelites* of the tribes of *Judah* and *Simeon* tooke him prisoner, and cut off his thumbs & toes *Judg.* 1, 6, 7.

4 *Gods anger. Heare me therefore and deliver the captives againe which yee have taken captive of your brethren; for the fierce wrath* * *of God is upon you.* thus spake *Oded* the Prophet to the *Israelites* for keeping the *Jewes* (whom they had * taken *in warre*) in slavery. 2 Chron. 28, 11. and so vers. 9. he tels them, that in the *battell* also they had exercised such cruelty as called to heaven for vengeance. *Ye have slaine them in a rage that reacheth up to heaven* [a].

5 *Certaine punishment without remedy*, though the cruelty be exercised upon *wicked men. Thus saith the Lord, for three transgressions of Edom, and for foure, I will not turne away the punishment thereof, because he did pursue his brother with the sword, and did cast off* † *all pity, and his anger did teare* * *perpetually, and he kept his wrath for ever.*

* *Or* the fury of the anger. heb. חרון אף

* *Which* Pekah *King of* Israel *made with* Ahaz *King of* Judah.

[a] *Though this expression is used sometimes when it cannot be meant of* calling for vengeance *as* 1 Sam. 5. 12. Jer. 59. 9. *but only to signifie the* greatnesse *or* extremity *of a thing.*

[b] יטרף *this* פרט *or* tearing *is elsewhere used of* anger, *as* Job 18. 4. שרת רחמיו † he distroyed his bowels, *which by meere force of* nature *would otherwise have* rolled *towards them.*

Amos

Amos 1,11. and thus the Moabites ch. 2, 1. *Thus saith the Lord, for three transgressions of Moab, and for foure, I will not turne away the punishment thereof, because they burnt the bones of the King of Edom in Lime.* Some say that that *Son* whom the King of Moab kill'd and *offered for an offering upon the wall* 2 Kings 3, 27. was the *King* of *Edoms Son* (whom he had taken prisoner when he endevourd to break thorough his army) and apply this threat to *him*; adding to this act of his cruelty here express'd (that he *burnt his bones into lime*) one more * viz: that he made use of this lime to plaister his palace withall.

* *So the Chaldee Paraphrast. See Vatablus.*

6 *Severe punishment without mercy*; to cry him *quits: He shall have judgment without mercy that hath shewed no mercy* James 2, 13. Where it is added, *For mercy rejoyceth over judgment*. as *mercy rejoyceth* over judgment), and *love covereth a multitude of sinnes*; so *judgment* shall rejoyce over *cruelty*; and where *hatred* is, not one sin of a multitude but shall be *discovered*.

Cruelty, even towards *malefactors*, how odious it was among the Jews, appears both by what they *required* in those that were to be *Judges*, and by what they *allowed* to *them*. it was *required* among other conditions that those who were *Judges*, should neither

neither be *Eunuchs*, nor such as had never any children; because such were more *likely* to be *cruel*: and it was *allowed* the *malefactor*, even after he was sent to execution, if he had any thing more to say then what he had said already, to come back againe foure or five times.

Curiosity (especially in Divine things) Threatned.

The Lord said unto Moses, Goe down, charge the people lest they break thorow unto the Lord to gaze, & many of them perish Exod: 19, 21. *Charge the people*—in Hebrew הָעֵד *testify*, to *them, or command them before witnesses*; for there being no law to forbid this act, they will say they were too severely dealt with, unless there be some to *witnesse* that it was forbidden by *God:* Then again, *charge them before witnesses*, to shew that I am resolved to do what I say; as *Joseph* did his brethren Gen: 43, 3. *Lest they breake thorow unto the Lord*: it may be render'd *lest they destroy themselves for God*, viz: Out of desire *to look and pry*, or out of curiosity to see him.

Punished.

And he smote the men of Bethshemesh, because they looked into the Ark of the Lord: even he smote of the people fifty thousand, and threescore

threescore & ten men 1 Samuel 6,19. *wicked* men commonly are more desirous to know the things of God in a way of *curiosity* *then *godly* men; and it is one great *vanity* of the *eye* (both of the body and the mind) to delight in seeing *strang sights*: which many times make them *turne aside* from God: Moses, when the Angel appeared to him in a flame o fire in a bush, seeing the bush burnt and not consumed, left the Angel to *turne aside, and see this great sight, Why the bush was not burnt.* Exod: 3,3. But God loved him well, and therefore restraind him. You know how *Jacob* was reproved by the Angel for *asking* his *name* Gen: 32, 29. and *Manoah* in the like manner Jud: 13, 17. *Tacitus*, speaking of *Hercules his pillars*, of which it is questioned *Whether Hercules Went thither* or not, sayes, *Sanctius & reverentius visum de actis deorum credere, quam scire. For things said to be done by the gods, I think it more religion, and reverence to believe them, then* (as we say) to go seeke the *proofe of* *them. Yet some are as hard to beleeve, that *God* is *God*, without too diligent inquiry, as *Thomas* was to believe, that Jesus was Jesus John 20,25. But we may not be too busie: there are some *secret things*, which belong only to God, Deut. 29. 29. It was a saying of *Heraclitus* φύσις δὲ κρύπτεσθαι φι-

* Herod *was desirous to see Christ* Luk 9,9. c. 23, 8. *and so* were the *Greeks* John 12. 21. *they that cared* most *to* see him, *cared* lest *to* beleve *in him.* blessed are they that have not seen, and yet have beleeved c. 20, 29.

* Lycaon *in the fable had better beleev'd* Jupiter *was a god, then have sought the proof of it, as he did, by* setting mans flesh *before him to eat* Ov: met: l. 1.

λει, καὶ πρὸ της φύσεως ὁ τῆς φύσεως δημιουργὸς *nature loves to be hid, and the god of nature more then her.* Ignorance in *such things*, though it be not a *mother*, is a very great *helper* of *devotion*: & *curiosity* on the contrary, a very great *hinderer*. ὃν διὰ ἡ τοῦτο μάλιστα σεβόμεθα καὶ τεθήπαμεν, ὅτι μὴ πρόχειρος ἡ γνῶσις αὐτοῦ, μηδὲ ἐπιπολῆς, καὶ ἐῤῥιμμένη. saies *Themistius*, speaking of God, *whom we reverence, & admire the more, because the knowledge of him is not easie and triviall, & ready to every mans hand.*

Curiosity in *humane things*, hath been an *occasiō* of *many sad accidents*. *Lot's* wife. Gen: 19. out of *curiosity* to *observe* & gaze upon the *destruction* of *Sodom* (contrary to the Angel's cōmand v: 17) stealing a time when her husband did not see her, *looked back from behind him*, and was presently turned into a *pillar of salt* v. 26. 2 *Dinah* (*Jacobs* daughter) gadding abroad (forsooth) to * *see the daughters of the land* Gen: 34, 1. was deflowred by *Shechem*, and became the *occasion* of all the *sin*, and *misery*, *all the cruelty*, *acted* and *sufferd*, *by Simeon and Levi*, and the people of *Shechem*. verse 25. 3 *Davids curiosity** and desire only to *know the number of his people*, cost the *Israelites* the death of no lesse then seventy thousand men by the pestilence. 2 Sam: 24, 15. For when he commanded *Joab* to number them

* לראות בבנות (*not simply* בנות) *to gaze upon them and observe very earnestly their feature, and fashions and behaviour.* (*the Septuagint. translate it* καταμαθεῖν *to learne*) *which is a practise too common among women.*

* Joab *asked him why he took delight in this thing* vers. 3.

them, all the reason he gave why he would have it done, was, *That I may know the number of the people* verse 1.

Cursing of blessings. See *Blessings.*

Cursing of Rulers.

It hath been punished with *death*, a long time after: *Behold* (says *David* to *Solomon* in his charge before he died) *thou hast with thee Shimei the Son of Gera, who cursed me with a grievous curse &c. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him: but his hoary head bring thou downe to the grave with blood* 1 Kings 2, 8, 9.

Cursing of any

It is usually punished,,

First, with Gods *blessing those, who are cursed, the more for it. David* sayes of *Shimei, It may be, the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day* 2 Sam: 16, 12. And so he sayes of *others, Let them curse, but blesse thou*: or, *they will curse, * and thou wilt blesse* (meaning *God*) Psal. 109, 28. Thus the Israelites were blessed *the more* for it, when *Balak* sent for *Balaam*

* יקללו המה ואתה תברך

to *curse* them; as *Balak* himselfe complained. *I took thee to curse mine enemies and behold thou hast blessed them altogether:* or, *thou hast blessed* * *a blessing* Num: 23, 11. At the *consecration* of the *new wall* of Jerusalem, when it was read in the Law, how the *Ammonites and Moabites* hired *Balaam* against the *Israelites* to *curse* them (whereupon at that time they ordered the *separation* of the *mixed multitude*) this passage of Gods providence was observed by those that read it: *Howbeit* (said they) *our God turned the curse into a blessing* Neh: 13, 2. No punishment will *vex* such dispositions as are given to *cursing*, worse then this: and therfore ought the more notice to be taken of it.

* *Or*, thou did'st purposedly blesse them ברכתם

* *like that* bitter water *which* she *that was* suspected *of* Adultery *did drinke, when the Priest pronounced the curse against her* Num 5, 21 S *James compared* cursing *to* bitter water c: 3, 11.

2 With *returning the curse upon the authors: He cloathed himselfe with cursing, like as with a garment: so let it come into his bowels like water* * *and like oile into his bones* Ps. 109, 18. Nothing so usuall, as for such arrowes to fly back in the face of him that shot them.

Cursing of Parents see *Parents.*

Deceitfullnesse.

Deceitfull men are threatned 1 With *God's hatred. Thou shalt not have in thine house divers*

vers meaſures (ſome to ſell with and others to buy with) *but thou ſhalt have a perfect and juſt weight; a perfect* [a] *and juſt* [b] *meaſure ſhalt thou have, that thy dayes may be lengthened in the land which thy Lord thy God giveth thee.* (as if otherwiſe they ſhould be *ſhortned*) *for all that doe ſuch things, and all that do unrighteouſly, are an abomination to the Lord* Deut: 25, 14, 15, 16.

[a] *Not too little*

[b] *Not too great.*

2 *Excommunication* (out of *mens houſes* at *leaſt.*) *He that worketh deceit ſhall not dwell in my houſe* Pſ: 101, 7.

3 *Griefe*, and *vexation*, after they have done their worke: *Bread of deceit is ſweet unto a man, but afterward his mouth ſhall be filled with gravell* Prov. 20, 17.

4 *Being deceived themſelves, by other men* or by *God*: and taken in their owne ſnare. *He that diggeth a pit ſhall fall into it, and who ſo breaketh a hedge a ſerpent ſhall bite him. Who ſo removeth ſtones ſhall be hurt therewith, and he that cleaveth wood ſhall be endangered thereby* Eccles: 10, 8, 9. Some expound that place in the Prov: cap. 20, 26. *A wiſe King bringeth a wheele over the wicked*, thus: As a wheele *turneth round*; ſo, by the wiſedome of a King, the miſchiefe intended by *wicked* men to *others*, is brought *about* upon their *owne* heads.

5 *Being* deceived *by themſelves*, i. e. *by*

their owne deceit, which makes them believe they shall prosper, but tels them a *lie*: *Thou hast troden downe all them that erre from thy Statutes; for their deceit is a lie* (or *falshood*) Ps. 119, 118.

6 *Shortnesse of life*: *Bloody and deceitfull men shall not live out halfe their dayes* Ps. 5, 6. By *bloudy men* is usually ment (in Scripture) not somuch downright *murderers*, who take away the *life* of another; as any other *wrongfull*, or *unconscionable* and *unjust dealers*; who take away that which is many times *called* their *life* viz: their *livelihood*. in Deut: 24, 6. he that taketh a *milstone*, is said to take a mans *life*, to pledge. Thus *oppressours*, & *unjust judges*, are said to have their hands full of *blood* Isa: 1, 15 with v. 17. See what *butcherly* actions are ascribed to them Mic: 3, 2, 3, 4. There are very many places to this purpose in the Prophets.

7 *Punishment by the hand of God*, *not to be prevented*: in most dreadfull expressions. for the Prophet *Amos* having complained of some that asked *When will the new moon be gone, that we may sell corn, & the Sabbath, that we may set forth wheat, making the Ephah* [a] *small and the Shekel* [b] *great, and falsifying the ballances with deceit?* Ch: 8, verse 5. in the seventh verse he adds: *The Lord hath sworn by the excellency of Jacob surely I will nevor*

[a] *The measure.*

[b] *The weight.*

never forget any of these workes. So in Micah chap: 6, 11, 12, 13. *Shall I count them pure with the wicked ballances and with the bag of deceitfull weights? For the rich men thereof are full of violence and the inhabitants thereof have spoken lies, and their tongue is deceitfull in their mouth: therefore also will I make thee sick in smiting thee, in making thee desolate because of this sin.* Notwithstanding all these threats, (and which it grieves my heart to see) this sin of *deceitfull dealling* is *swallowed* with ease, and lookt upon as a *small* sinne by those that *straine* at *violence*, and abhore to commit it. contrary to the judgment even of an *heathen man*; who sayes he lookt upon it as the *worse crime* of the two; *fraus quasi vulpecula, vis leonis, utrumque alienissimum, sed fraus odio digna majore: Couzening is for a fox, and violence for a Lion; both are very inhuman things; but of the two, couzening is the more odious.* Cicero lib. 1. de Off.

Delight in Sinne, see *Sinne*.

Desertion.

1 *Spirituall desertion. I goe my way and yee shall seeke mee, and shall die in your sins*, saith our Saviour to the *Pharisees* Joh, 8, 21.

2 Either *spirituall*, or *temporall*, or *both* (for the expressions are very dreadfull) *I have*

forsaken my house, I have left mine heritage, I have given the dearly beloved of my soule into the hands of her enimies Jer. 12,7. the Prophet had a little before spoken of their *Hypocrisie towards God*, viz. vers. 2. (as well as *towards himselfe* vers. 6.) and therefore *that sin** is to be thought the *main* cause at least, why this punishment was threatned.

* *See* Hypocrisie.

*I have taken away my peace from this people, saith the Lord, even loving kindnesse, and mercies, Jer.*16,5. *my* peace. so that *I* will be their enemy. if it had beene but *their* peace, that is, peace among *themselves*, or with *men*: or, their *prosperity*: it had not, deserv'd the name of a threat in comparison of this. *loving kindnesse and mercyes*: or *goodnesse*, *and bowels* (or *pity*) so the originall וחסד ואת הרחמים. as proper expression of *desertion* and *anger*, as may be: if God had remov'd onely חסד his *goodnesse*,* or *beneficence*, by *not doing them good*; yea if he had *afflicted* them with never so great judgments: yet if he had retain'd his *bowels*,* to *pity* them in their misery, (and *such* mercy is properly meant by רחמים *bowels*) their conditiō had been hopefull. Oh tis a sad thing when God strikes a man, and *goes away* and *leaves* him; when he *shews* his *back* and *not his face*, in his calamity! And yet thus are the same people threatned, against

* *So* (I thinke) *the word properly signifies.*

* *See* Cruelty Sect. 5

gainst whom the former threat was denounced c. 18, 17. And both these threats were for the *same sinne* viz: *Idolatry*; as you may see verse the 15 of this chapter and chap. 16, 11.

In Hosea also, youhave the like threat of *Desertion*, and for the same *sinne*: *For the wickednesse of their doings I will drive them out of my house; I will love them no more.* ch. 9, 15. now this *wickednesse* was *Idolatry*; as is to be seen by those wordes in the same verse, *All their wickednesse is in Gilgal* (as if their *other* wickednesse were *no* wickednesse compared *with Idolatry* which they committed in Gilgal c. 12, 11.) *I will forsake them, I will hide my face from them* Deut: 31, 17; for the *same sinne*, verse 16.

Despising.

Despisers punished.

Hagar (*Abraham's* maid) *despising* her mistresse *Sarah*, because she had conceived by her master, when her mistresse had not: was by her master delivered up to the will of her mistresse; who used her so hardly, that shee was faine to runne away. Gen, 16. 5, 6.

Gaal, despising Abimelech, & saying to the

Schech-

Schechemites (whom he had caused to rebell against *Abimelech* and to be in subjection to himselfe) *Who is Abimelech that we should serve him?* (Judg: 9, 28.) when *Abimelech* came against the towne, his army was overthrowne; and himselfe by *Zebul* (*Abimelech's* deputy governour of the place) expelled the city, verf. 39,41.

Nabal despising David, when he sent to him for provision; saying, *Who is David?* and, *Who is the son of Jesse?* (this question, it seemes, was usuall in way of *Contempt*; for otherwise, you may see, he knew well enough who he was) had not his wife appeased this *son of Jesse* (as *contemptible* as he made him) with a *present*; both himselfe and all his family had been put to the sword, 1 *Sam.*25,10,34.

Sheba (who drew away the ten tribes into rebellion against *David*) in the same manner *despised* him, calling him, *in contempt, The sonne of Jesse.* but marke his end: for God used a farre more *contemptible instrument* to destroy *him*, then the *sonne of Jesse*: and it was done in a very *contemptuous manner*. for being besieged in *Abel*, by the advise of a *woman*, his head was cut off, and throwne over the wall to *Joab*. now, whereas this fellow, when hee stirred up the people to revolt, cryed to them *Every*

man

man to his tents, jeering, as if they might goe every one to his home, and take no more notice of the *sonne of Jesse*: when this was done, it is said (as if the Scripture meant to shew how it pleased God to *fulfill* those words *one* way, which he intended in *another*) that they retired *every man to his tent*, 2 Sam. 20,1, compared with v.22.

Goliah (the *Champion* of the *Philistins*) *despising David*, and threatning him (as we say, to make hawkes meat of him, 1 Sam. 17,42,44. was slaine by him in a very *contemptuous* manner, viz: onely with a little stone flung out of a sling; and afterward beheaded by him with his *owne* sword, vers 49,50.

Benhadad the King of Syria, at the siege of Samaria, when he was told that some of the Israelites were coming forth of the city; in a careless scornfull manner gave order, *whether they came for peace, or warre, to take them alive.* now those that came forth were in number but 232, and they were young men of the Princes of the Provinces chosen out of purpose by the advice of a Prophet: but as few as they were, and though the King of Syria made so little reckoning of them, they fell upon the Syrian army, and slew every man his man, and put the King and his whole army to flight, 1 *King* 20,14,15,18,20. *Discord*

Discord.

Threats

Of *Discord among* all *sorts.*

By the prophet Jeremy: *I will dash them* * *one against another, even the Fathers and the Sonnes together* Jer: 13, 14. (concerning the Jews.)

By our Saviour: *Suppose ye that I am come to give peace on* *earth, (no, my busines is to give peace *in heaven*, and reconciliation with *God*:) *I tell you, nay, but rather division* Luk. 12, 51. You may see those words in part fulfilled at *Iconium*, upon *Pauls* preaching there Act: 14, 4.

of Discord among the wicked, as a *punishment, and for the good of the* godly.

Every mans sword shall be against his brother (concerning Gog) Ezek: 38: 21.

A great * *tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour and his hand shall rise*

* *The latin translation, -separate them one frō another; which the Hebrew* אל אחיה *will hardly beare; yet ours & that do very well agree: for things must be first* separated *before you can* dash them together.

* *Which seemes to be intimated, and an emphasis to be in the words* לא ארץ on earth *being placed in the end, apart frō* εἰρήνην peace.

* ἔκστασις *the Septuagint*, or madnesse: *wherein the hand of God is eminent; viz. when men fall out on a sudden, & they know not* wherefore, *as in* Jud. 7, 22. *where it is also* מהומה; *but there they translate it* σύγχυσις confusion, *and the vulgar* cædes *slaughter.*

rise up against the hand of his neighbour Zac: 14, 13. Concerning those that had fought against Jerusalem.

With this punishment God punished the *Midianites* when they fought with *Gideon*, Judg. 7,22, where it is said, THE LORD *set every mans sword against his brother*, as it was above, *a great tumult from* THE LORD: and indeed the *Lord's hand* is especially seene in this punishment; because there is a worke to be wrought upon the *heart*; which the power of *man* cannot so well reach.

In this manner the *Philistins* likewise were punished, when they fought with *Saul* 1 *Sam.* 14,20. and the *Ammonites*, and the *Moabites* when they fought with *Jehoshaphat* 2 *Chr.* 20,24. See more in the chapter of *The Enemies of the Church.*

THREATS
TO Discord (or to those that Cause *and* maintaine *it.)*

1 Of *Confusion*, and *every evill worke*, So'S. *James* sayes, *Where envying and strife is, there is confusion* (or an unquiet * life) *and every evill worke*, Jam. 3, 16. The *Greeke* is πᾶν φαῦλον πρᾶγμα: † but (I thinke) it may not be meant so much, every evill, or sinfull *worke*, or *action* (which is best expresst by ἔργον,

*Inquieta vita. *Beza.*

†*Like* ἀκαταστασία *in Greeke: and as we say in English, such a one does well, for prospers, or is well.*

or

or πράξις) as every evill or hurtfull *thing*: not so much the evill *Sinne*, as the evill *of* it. neither is ἀκαταστασία here a *sinne*; as it is in 2 *Corinth.* 12, 20. (for then there might have seemed to have beene a *Tautologie*) but a *punishment*; as it is in 2 *Cor.* 6, 5.* The evill *actions*, which are the *fruits* of strife are *many*; but, I believe the evill *things*, which are the *punishments*, and *ill consequents* of it, are a great many *more*: for commonly, when men *agree worst*, they *live best*. *enemies* being (as they are called in Hebrew, שורים) *observers*, do make men forbeare many sinnes, either for *fear*, or *shame*, or even for *spite* it selfe: and the want of an enemy makes them * *loose* and *carelesse*.

* ἐν ἀκαταστασίαις, ἐν κόποις.

* χασμης ἐμπίπλησιν ἡμᾶς καὶ ἀργίας τὸ παντάπασιν ἀναντάγωνιστὸν. Themist. orat. 12.

The fruits of strife, both *miseries*, and *sinnes*, must needs be many, for these two reasons: 1 Because *men at variance* will not onely *not help* one another; but will do all that they can to *hurt* one another: 2 Because *men at variance*, are for the most part in *passion*: now *passion* (usually) *considers not* what is *profitable*, and *cares not* what is *lawfull*. which way soever you interpret the words of the Apostle, they may very well be attended with those words of *Solomon*, *The beginning of strife is as when one letteth out water: therefore leave off contention before it be medled with*, Prov. 17, 14. This may

many seem to be better translated, thus: *Leave* off contention before thou hast * *intangled thy selfe*: for *before* it be *medl'd with*, it *cannot* be *left off*. In like manner chap: 20, 3, *I* should render it, *every foole* will *entangle himself*: instead of, *will be medling*; because, what ever it be that is there meant, it seems to be opposed to *ceasing frō strife*, expressed in the former part of the verse: which a man cannot *so well be said to do*, unlesse he hath already *medl'd*, or *begun*.

* *In the Hebrew 'tis* רפני התגלע

Strife is like a *snare*; which at *first*, when a man falls into, if he goe *gently* to worke, he may draw his foot out againe: or, if it be tyed; if he be not too *hasty*, but go *wisely* to worke, he may untye it againe: but if once he fall to *striving*; the more he strives, the faster he is tyed. So one *word* drawes another, and the next is still worse then the former; and each party more angry then before. when men are farre *in*, they resolve to goe *on*; either because they thinke they *cannot* come off *with credit*; or because they *will not* come off *without* it.

3 *Destroying one another. But if yee bite, and devoure one another, take heed that yee be not consumed one of another* Gal: 5, 15.

These evills are the *naturall effects* of the *sinne* it selfe: but can it be threatend with nothing from *without* viz. from *God*, or from

from men? Yes it may be threatend:

1 *With Gods hatred.* for, him that *soweth discord among brethren, Solomon* hath put for one of his *seven things*, which, he sayes are an *abomination to God* Prov: 6, 16, 19.

2 *Excommunication*, (or a *worse matter*) *I would they were cut off that trouble*you* Gal: 5, 12. (Spoken of them that caused division among the *Galatians* by urging *circũcision*) I *would*. he does but *wish* it; for his authority among the *Galatians*, was not so great as it was among the *Corinthians* (for if he *were not an Apostle to others yet doubtlesse he was to them:* as he sayes 1 Cor. 9, 2.) but among the *Corinthians*, I believe, he meant to see it *done* indeed, when he told them *I feare lest when I come I shall not find you such as I would, and that I shall be found unto you such as I would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.* (behold *discord's numerous* and *viperous* brood) 1 Cor. 12, 20.

3 *Ruine of families, cities*, and *kingdomes* our Saviour used it as an argument against he Pharisees to prove, that he did not cast out one divell by an other (as they said he did) because, sayes he, *Every kingdome divided against it selfe is brought to desolation: and every city, or house divided against it selfe shall*

* οἱ ἀναστατοῦντες ὑμᾶς *Those who* disturbe you; *it may be meant* de statu dejicientes, who make you to be of a nother mind: as it is v: 10. *by whom they were* removed from him that cal'd them to liberty v: 13. and chap: 1, 6.

shall not stand: and if Satan cast out Satan he is divided against himselfe; how shall then his kingdome stand. Mat: 12, 25, 26. Where *Discord* is sown for the *seed*, the *harvest* must needs be *destruction*. *Pallas* (whom the Poets fain the *goddesse* of *wisedome*) thought that *Cadmus* intending to make himselfe King of *Bœotia*, could not take a *wiser* course to destroy his enimies *, then to sow this *seed* among them (which the Poet Ovid [b] describes by the sowing of *vipers teeth* in the ground) which accordingly had its effect.

* *Those that were for* Draco, *whom having slaine he usurped the Kingdome of Bœotia.*

[b] *l. 3. Met. fab: 1.*

A viperous and poysonous seed indeed it is; as destructive in the body of a *cõmon-wealth*; as any *poyson* can bee in the *body* of *a man*. **Id unum venenum, eam labem civitatibus opulentis repertam, ut magna imperia mortalia essent; tis the only mortall dissease that a Kingdome can be sick of.*

**Livy.*

4 *Exclusion out of the kingdome of God* *Hatred, variance, emulation, wrath, strife, seditions, heresies, envyings &c.* (what a company of *names* * this sin hath, or what a *compound* of sinnes it is!) *of the which I told you before, as I have also told you in times past,* (he could never tell them too much of it) *that they which doe such things shall not inherit the kingdome of God* Gal: 5, 20, 21.

* *You may observe both in this and the rest of the Epistles, there are more names for this sinne, than any other.*

Follow peace therefore *with all men*, if

not the peace of *freindship*, the peace of *good will*. Even the most *wicked* men, although thou doest not seek peace with *them*; yet if *they* seek it with *thee*, let them be sure to find it. Though the Israelites might not *seek the peace* of the *Ammonites* Deut: 23, 6. yet might they not *distresse* the c. *2, 9. Though they *might* not seek the peace of the *Ammonites* with themselves, (that is, make a mutuall league of *amity* and *association*) yet they *must* seek *their owne peace* with the *Ammonites* (that is, not *begin* to *contend with them in battell*) Follow your own *peace* (*love* and *good will*) with all men; though not *their* peace with *your selves:* because it *must* not be gotten with enmity with God; and it *cannot* be had *without* it.

*Some make these places to stand in need of a Reconciler; but, I believe, there needs none; for in the first place doubtles by peace is meant their good and prosperity; as the text it selfe will expound it.

Discouraging * *of men in Godly enterprises.*

*See Hindring.

It is like to be *Severely punished*; For, *The men which Moses sent to search the land, who returned, and made all the congregation to murmur against him by bringing up a slander upon the land; Even those men, that did bring up the evill report upon the land* (the sin is *repeated*, to shew how *great* it was esteemed) *died by the plague before the Lord*, Num: 14, 36.-*Before the Lord.*] as if the Lord was so earnest

earnest to have this sinne punished, that he would *stand by* and *see it done himselfe.*

Disobedience to God (either *meerly* Disobedience *without any other sinne*; or, as being the *maine provoking part* of other sinnes) *threatned* and *punished.*

1 With *God's Anger*: *The anger of the Lord was kindled against Moses* Exod: 4, 14. (and it is likely it had *burnt* him, if he had *still* stood it out, & not obeyed *at last*) for denying to goe to Pharoah, three severall times, when *God bid* him ver: 1, 10, 13. Even *Artaxerxes* himselfe was sensible how it provoked God, to be *Disobeyed:* and therefore, when he gave commission to *Ezra* to build the Temple, he gave this charge: *Whatsoever is commanded by the God of Heaven, let it be diligently done: for why should there be wrath against the realme of the King and his Sons?* Ezra 7, 23. *and his Sons*] he feared it would not be *forgotten*; but that God would visit *such* an iniquity of the Fathers, even upon their *Children* after them.

2 *God's Curse*: *I sett before you this day a blessing and a curse; a blessing, if ye obey &c.*

and a curse if ye will not obey the commandements of the Lord your God, saith Moses, Deu. 11, 27, 28. See Jer: 11, 8. Thus were *Adam* and *Eve* punished *cheifely*, if not *meerly* for *Disobedience*; at least in the *act it selfe* was nothing sinfull but *Disobedience*. for what sinne could there be in *in eating of a little fruit*, unlesse God had *commanded them to the contrary*? And therefore when God pronounced judgment against them, all that he laid to their charge, was that they had eaten of the Tree of which he *commanded* them, that they should *not eate* Gen: 3, See what he sayes to the *woman* v. 11. and likewise to the *man* vers. 17. (almost the same words) When *Paul* would shew how we were made sinners in *Adam*, he sayes not, by the *Unholynesse*, or by the *Intemperance*, or by the *pride*, or the like; but *by the Disobedience* of one man many were made sinners Rom: 5, 19. so on the other side, he sayes not, we were made *righteous*, by Christs *holinesse*; or by his *patience*, or by his *meeknesse*, nay nor by his *sufferings*, (for he might have suffered * *without command*, and then he had merited nothing at his Fathers hand) but by the *Obedience* of one shall many be made righteous (in the same place) Adam's *Disobedience* was as *pure disobedience* as could be; and Christ's *Obedience*

*, See Heber: 5, 4, 5.

ence. What *Christ did*, or *suffered*, was neither *duty* (*in it selfe*,) nor *desert*; but meerely (as he said) to *doe the will* **of God*, or to perform what the father had impose du pō him.

3 *God's Setting himselfe against them. If ye will not* OBEY *the voice of the Lord, but rebell against the commandement of the Lord; then shall the hand of the Lord be against you*, saith *Samuel* to the Israelites 1 Sam: 12, 15. *voyce*: and *commandement*] or, as it is in the originall, *mouth*; מרתם את פי יהוה *rebell against* (or *provoke*) *the Mouth of the Lord*; the aggravation is in the word, *mouth*. for if they should doe things not according to his *mind*, it were not so much; but when they shall do them against his *mouth*, when he hath given them a charge *with his owne mouth* * to the contrary; this is unanswerable. as our Saviour sayes, *If I had not come, and spoken unto them they had not* **had sinne, but now have they no cloake for their sinne* John 15, 22. In *Jeremy* yon may see the sinne of *Disobedience* often aggravated by these expressions: *I spake unto you rising early and speaking but ye heard not c*: 7, 13. and *I have spoken unto you rising early and speaking; but ye have not harkened chap*: 25, 3. and so *chap*: 35, 14. you have the same words, Oh! it must needs anger God exceedingly (as it would any earthly Father)

* *The pharisees preferd their* תורה על פה law dilivered by mouth (*though it it were but the mouth of* men) *before the* written Law, Mar: 7, 8. *but therein they* erred.

* *That is, not so great: or they would have said they had not had sin.*

to *speak*, and *speak*, and *speak*, and no body regard to hearken to him.

Then shall the hand of the Lord be against you:] His *power* shall be employed only *against* you, to *hurt* you; and not at all *for* you, to *protect* you. *O heavy Judgment!*

a For Saul was King all his life: but after his death his Kingdome ceased, or continued no lõger in his name and bloud; * for then David *had* it.

4 In *Kings*, (in their Heires) with the *Losse of their Kingdomes. Samuel* told *Saul*, *Thy Kingdome shall not continue &c. Because thou hast not kept that which the Lord commanded thee.* 1 Sam: 13, 14. Yee read of no other fault reproov'd, but meere *Disobedience* to *one command* onely of the *Prophet's*, viz: *To tarry seven dayes for him at Gilgal chap*: 10, 8. This (perhaps) he thought was a matter *indifferent*; or he thought that he *would not come*; or that he *had obeyed* his *command*, having tarried till seven dayes were *fully come*, * (which is enough in *Scripture-account* to make it so many dayes.) but yet because he did not that which doubtles he knew was the *Prophet's meaning* viz: tarry *out* the *full seven dayes*; it argues, he cared little to obey his command, or follow his councell; and therefore he must suffer accordinly. So againe *chap:* 15, 23, he tels him thus, *Rebellion is as the sinne of Witchcraft, and stubbornesse is as iniquity* * *and Idolatry*: *Because thou hast rejected the word of the Lord, he hath also rejected thee frõ being King. Rejected*] or, *Slight-*

* *As the word is in the Acts* ἐν τῷ παραπικρασμῷ. cap. 2, 1.

ed,(מאסת)as if he had said thus:*Thou wouldest be thought to hate Witchcraft, and Idolatry,as most abominable crimes: But I tell thee, in Disobeying God's expresse command, thou doest Slight and Reject God,as much as he that doth worship an Idol, or goe to a Witch:* * and therfore God hath alsoSlighted thee &thought thee unworthy to be King any longer.Here we read of no other fault but *Disobedience* neither, viz:. in *sparing Agag* the King of the *Amalekites*,and *the best of the spoile* vers: 9, whereas he was *cõmanded* to destroy every thing without exception v.3. Yet (perhaps) he*thought* to doGod better service in reserving some for sacrifice; therefore some observeupon the word תרפים,(englished *Idolatry* verse 23. but signifying *Images* which they used to *divine*, and *know* things by) and the word פגיר (englished *stubbornesse*, but,as they say,signifying to *sinne*by *adding* * *to God's command*, and *serving him another way then he commands*)that in the verse before mentioned, Saul was told thus much, viz: *That by serving God one way, when he commanded another*, (*as if he knew better himselfe What way was best to serve him*) *he Was as bad as they that neglecting to seek to God, sought to their Images or Teraphim But his serving of God in his owne way when God commanded another,was but will-worship; and*

* *which appeared to bee so indeed afterward when he went to the* witch of Endor.

* *The Chaldee Par: transfates it* addeth to the sayings of the Prophets.

I may say of *obedience*, as God himselfe saies of *mercy* Hos: 6. 6 * God desireth *obedience and not sacrifice*. even *knowledge* only (as it is in the same place) he desireth MORE then burnt offerings; but, he desireth *obedience and mercy*, *and* NOT *sacrifice*. If you have *no knowledge*, I shall accept your offerings the *worse*; but, if you doe not performe *obedience* to me, I will not accept of your sacrifices or your prayers *at all*. And therefore (as *Solomon* sayes Eccles: 5, 1,) *Be more ready* * *to heare, then to offer the sacrifice of fooles*. you will but play the foole and loose your labour in *offering sacrifices*, so long as you refuse to *heare* and *obey*:

* I desired mercy and not sacrifice; and the knowledge of God more then burnt offerings.

* *The* vulgar *renders* multo melior est obedientia quam stultorum victima.

5 In whole nations, *Conquest and Captivity*. *The King of Assyria did carry away Israel unto Assyria* 2 Kings 18, 11. and it followes v. the 12. *Because they* OBEYED *not the voice of the Lord their God.*

They were DISOBEDIENT, *and rebelled against thee &c. Therefore thou deliveredst thē into the hand of their enimies &c.* thus said the Levites in their praier at the time of the fast, after the returne to Jerusalem Neh: 9. 26, (speaking concerning the old Israelites.)

6 *Cutting off from the congregation*, (by the Leviticall Law) *Whosoever eateth that which is leavened, even that soul shall be cut off*

off from the congregation of the Israel Ex: 12, 19. surely it must be only *for Disobedience to a strict command*; for otherwise, doubtlesse, *such* an action was in it selfe *indifferent*.

7 *Destruction* and *death*. God told the Israelites by *Moses*, before they went into *Canaan* *As the nations which the Lord destroyeth before your face, so shall yee perish because, you would not be obedient to voyce of the Lord your God.* Deut: 8,20. and he told the same people *by Jeremy*, after their returne from captivity, *If they will not* OBEY, *I will utterly pluck up and destroy that nation* Jer: 12, 17. Saul's *one Disobedience, in sparing Agag*, and *the spoile*, is mentioned for the chiefe cause of his death: *So Saul died for his trangression* (as if it were said, *that* his *grand transgression* of *Disobedience*) *which he committed against the Lord, even against the word of Lord which he kept not* 1 Chr: 10, 13. *against the Lord even against the Word of the Lord*] for if it had not been against the *word* of the Lord (that is, if the Lord had not *commanded* him to *doe*, what he *did not*) it had *not been* against *the Lord*.

What fault was there, but *Disobedience*, in the *Prophet of Judah*, in *eating* and *drinking* with the old prophet of *Bethel*? 1 Kin: 13, 21. and yet it is there said, that *while they sate at table the word of the Lord came* to the

the man of God that came from Judah saying, *For as much as thou hast* DISOBEYED *the mouth of the Lord &c. thy carcasse shall not come unto the Sepulchres of thy Fathers* verse 20,21,22. and accordingly, *a Lion met him, and killed him* (v:24.) but he was not suffered to *eate* him (v. 28.) belike, lest such an example of Gods anger against *Disobedience*, might be *too soone forgotten*

What other fault could there be in him who *refused* to *smite the Prophet*, when the Prophet himselfe bad him? 1 King: 20, 35 and yet, that Prophet, because he bad him *in the name of the Lord*, told him, *Because thou hast not* OBEYED *the voyce of the Lord: behold, as soon as thou art departed from me, a Lion shall teare thee.* which accordinly came to passe, *vers*: 36.

Even of the *righteous*, when God hath made use of affliction to *open their eares to discipline*, *Job* saies, *If they* OBEY NOT, *they shall perish by the sword, and they shall dye without knowledge* Job 36, 12. *without knowledge* [בבלי דעת] the Septuagint renders διότι νουθετούμενοι ἀνήκοι ἦσαν, *because being instructed, they would not learne*, or, *were Disobedient.*

* *See* Isa: 5, 13.

Lot's wife was to *blame* indeed, for her *curiosity*; but there is no fault of hers *mentioned*, besides *Disobedience* to the Angel's *command*

mand of *not looking backe* Gen. 19,17. and yet shee was turned into a *pillar of salt*, verse, 26.

Jonah, for refusing to goe to *Nineveh*, when God *commanded* him, was made to *lie for it* no lesse then three daies in *the belly of hell* Jon. 2,2.

Lastly, Those who were destroyed by the *Flood*, it seemes *Disobedience* had a great part of the *cause* of their punishment; for the terme that S. *Peter* gives them is τοῖς ἀπειθήσασι, *which sometimes were Disobedient*, 1 Epist. 3, 20.

Disobedience to God's command, in *some* cases, is threatned *worse*, then in others: according to the quality of the person, by whom it was delivered &c. If the command were delivered by the *mouth* of a *Priest*, it is threatned with *Death*. *The man that will do presumptuously, and will not hearken to the Priest, &c eve̅ that man shall die* Deut. 17, 12.

If it were delivered but by the *letter* of an *Apostle*, with *Excommunication*. *If any man* OBEY NOT *our word by this Epistle, note that man, and have no fellowship with him, that he may be ashamed*, 2 *Thes.* 3, 14.

How tenderly God takes it to be *Disobeyed*, may be gathered by his *upbraiding* the *Jewes* with the *Obedience* of the *sons* of *Rechab*, who, because their father command-

ed

ed them *not to drinke wine*, though he spake but *once*, and were *now dead*, obeyed his his command *for ever*: whereas the Jewes, though they had beene spoken to *so often*, and that by the *Lord of Hosts* *, and the *God of Israel* *, to leave their *Idols*, yet would *never* obey. See *Jerem.* 35, 14, 15, 16, 17.

* Jer. 35, 17.

Nothing (in the Scripture) is spoken so *often*, and with so much *emphasis*, in the *praise* or *dispraise* of a man, as doing, and doing not, *as the Lord commanded*; or, *according to the commandement of the Lord*. as might be shewed in an hundred places.

Distrust threatned *.

* *See also* Unbeliefe, *and* Trust.

When the *Israelites* would have stoned *Joshua* and *Caleb*, for perswading them to goe into *Canaan* against the advise of the rest of the spies, the Lord said unto *Moses*, *How long will this people provoke mee, how long will it be ere they believe mee, for all the signes that I have shewed amongst them?* I *will smite them with the pestilence, and disinherit them*, Num. 14, 11, 12.

Provoke mee] or *slight* (or *despise*) *me*; so the Hebrew word also signifies נאץ. No greater *Slighting* of a *man*, then to thinke him

him not worthy to be *believed*. The *Latine Translation* renders it *detrahet mihi, detract from mee*, or, bring a slander upon mee. and indeed nothing does more *detract* from the honour and reputation of *God* or *man*, then not to *believe* him, or to *refuse* to *trust* him (as we say) without ready payment.

For all the signes] or *In all the signes:* so it is in the Hebrew בכל האתות: as if they might be ashamed, *in the midst* (as it were) *of so many signes of his fidelity*, and being *compassed about* (as it were), *with so great a cloud of witnesses* of his *truth*, yet notwithstanding *not* to *trust him*.

Disinherit them] *Destroy*, or *consume them*: So say the *vulgar*, *Septuag*: and *Chald par*.

Divination.

Diviners are usualy punished.

With *Infatuation*, and *madnesse*, and *being made lyars*; for it is said to be one of Gods *proper workes* so to punish them. *I am the Lord that frustrateth the tokens of the lyars, and maketh diviners mad, and turneth wise men backward, and maketh their wisdome foolish* Isa: 44, 24, 25. Their sinne appeares to be very greivous to God, in that *Samuel*, when he would aggravate the sinfulnesse

fullnesse of *Disobedience*, said it was as bad as *Divination*: *rebellion is as the sin of Divination* 1 Sam: 15,23. (for so the word קסם signifies, as well as * *Witchraft.*)

Such *as seek to them* are *threatn'd* or *punish'd*.

1 With *Cutting off*: *The soule that turneth after such as have familiar spirits, and after wisards* * *to goe a whoring after them: I will even set my face against that soule, and will cut him off from amongst his people Levit:* 20, 6.

Wisard's]the Hebrew word is *Jiddehonim*, which signifies, *knowing*; and therefore no doubt, the threat is of *large extent*: insomuch, that unlesse *Astrology* shrink it selfe into a narrower compasse then usually it doeth, I doe not see well how it can avoide it. Indeed *Jonathan* (*the Later*) in his *translation*, and the *Jew's* in their *Talmudicall* fables, make this word to signifie only *such as inquir'd at the mouth of the creature called Jiddoah* (whose head they put into their mouthes: and after that, they say, it spake) But however, to *me* the word seems in its genuine signification to import, all such as are over earnest and curious to *know*. either such as seek to *know* things in a *wrong way*, or such as seek to know things which *Divine* wisedome hath reserv'd for it selfe to know

* *The Latine transl.* peccatum ariolandi. *the Sept* οἰώνισμα.

* *We usually call thē* Cunning women.

know; which later sort (perhaps) are more especially called *Diviners.*

2 *Death: So Saul died for his transgression &c. and also for asking councell of one that had a familiar spirit to enquire of it* (well might *rebellion* be said to be *as the sin of Divination*; for after *Saul* had committed *that*, it was not long ere he committed *this*; and he that makes no conscience of one, will make little scruple of the other) *and inquired not of the Lord; wherefore he slew him.* 1 Chr: 10, 13, 14.

And also for asking] 'tis not said, he *died for his transgression*, *and* for asking; as if he should not have been thus punish't, if he had committed but *one* of these sins: but, *he died for his transgression, and also* for asking, or *he died also for asking*, &c. as if it had beene said. *Hee was justly thus punished, for his Disobedience*: *nay, he had been justly thus punished*, without *that sin*; *or if it had bin onely for his asking councell of one that had a familiar Spirit.* Nay (perhaps) there may be *thus much* intimated in these words, viz: that he was punished with the *losse of his life, rather* for *this* sinne, then for the former (for, for that he was more peculiarly punished with the *losse of* the *Kingly government*; which was a fit punishment for his *rebellion* against the King of Heaven,) for these

these reasons. First, because the *sinne* is aggravated with *variety of expressions*; such as, *asking; to enquire of it; and inquired not of the Lord.* Secondly, because the *punishment* is *repeated* presently after the mention of it; for it was said v. 13, *he died &c.* and it is said againe v. 14. *wherefore he slew him.*

He (that is *God*) *slew him*] which accords with the words of the threat before mentioned, *I will cut him off, I, my selfe:* not onely the people shall cut him off from among the *Congregation* (by *Excommunication*) but I my selfe will cutt him quite off from amongst *his people*, by some extraordinary judgement.

Ahaziah (King of Israel) seeking to *Baalzebub* to know whether he should *recover of his sickness*, received it both for his *punishment*, & his *answer*, *Not to recover*, 2 King. 1, 6.

*See Word

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*Not * Doing what we heare.*

Every one (saith our Saviour) *that heareth these sayings of mine, and doth them not, shall be likened to a foolish man, which built his house upon the sand. And the raine descended, and the floods came and the winds blew, and beat upon that house, and great was the fall of it*, Matth. 7. 26, 27.

Doubting

Doubting in Prayer.

—He that wavereth is like a wave of the sea, driven with wind, and tossed. Let not that man thinke, that he shall obtaine any thing of the Lord, James 1,6,7.

He that wavereth] ὁ διακρινόμενος *he that sometimes *believeth*, and sometimes *believeth not*. we may not looke to have God's blessings descend *right* upon us, unlesse we *stand steady* to receive them. * Mar. 11, 23. Rom. 4, 20.

Drunkennesse.

Drunken men, and *Drunkards* are punished or threatned. 1 *By the sinne it selfe.* 2 *By men.* 3 *By God.* (hat is, *more immediately*, or more *notoriously* by him.)

They are punished *By the Sinne it selfe* 1 With *Committing of sinnes when they are drunke, which at other times they abhorred. Lot*, when his daughters had made him *drinke wine*, lay with them *both*, and at *two severall nights*, and at two nights *immediately following one the other* Gen. 19, 33, 34. one would have thought, he would have *remembred* how he had beene deceived in his drunkennesse so little while before;

but that *drunken men* are likewiſe puniſhed 2 With *Senſeleſneſſe*, even of things *preſent*, much more of things *paſt*: ſo that they can neither *abſtaine*, nor *repent*. *He perceived not when ſhe lay downe, nor when ſhe aroſe*, Gen: 19,33,35. (it is ſpoken of *Lot* and his Daughter.)

3 *Shame*, and yet *Shameleſneſſe*. *He drunk of the Wine, and was drunken, and was uncovered within his Tent* (Concerning *Noah*) Gen: 9,21. *was uncovered*] in the originall, tis יתגל *was uncovered by himſelfe*. When he had *moſt* ſhame, he had *none at all*. The *Latine verſe* holds true of *all Secrets*, both of *nature*, and *councell*, viz: That they are *diſcovered* by *Drunkeneſſe*.

Quid non ebrietas deſignat? operta recludit.

4 *Folly*, & yet a *Conceit, that they are wiſe*. *Wine is a mocker, and ſtrong drink is raging, and he that is deceived thereby, is not (or ſhall not be) wiſe*. Prov: 20,1. *In Hoſea*, it is ſaid, *Whordome, and wine, take away the heart* that is, the *underſtanding* Hoſ: 4, 11. ſome interpret it in this ſenſe: but the meaning may rather ſeeme to be, that thoſe things had *ſtollen their hearts* (as we uſe to ſay) that is, *their affections*, from God: ſo that they loved *them*, more then *him*.

5 *Danger*, and yet *Security* (for this is the *miſery* of his *miſery*, viz. to be *ſenſeleſſe* of

of it: and there cannot be *greater miſery*) *Thou ſhalt be as he that lyeth downe in the midſt of the Sea, or as he that lyeth upon the top of a maſt* Prov: 23, 34.

6 *Ignorance, and Errour*; whereof mention is made *five times* in one verſe. *They have erred through wine, and through ſtrong drinke are out of the way, the Prieſt and the Prophet have erred* through ſtrong drinke; they are ſwallowed up of wine: they are out of the way through ſtrong drinke; they erre in viſion, they ſtumble in judgment.* Iſa: 28, 7.

* *Where the wine was quits with them.*

In the Leviticall Law God forbad the Prieſts to *drinke any wine, or ſtrong drinke* when they went into the *Tabernacle*; and he added this for a *reaſon*, viz. *That ye may put difference between holy, and unholy, and betweenuncleane and cleane.* Lev: 10, 10. as if otherwiſe they could not.

The *eyes*, both of the *body*, and the *mind* in *Drunken men*, are ſo *diſtorted** (like the eyes of *mad men*) that uſually they ſeeme to ſee thoſe things which otherwiſe they never ſaw, and which never were preſented to them[a]; זרות *ſtrange things: So* the *Chaldee Paraphraſt*, and *Vatablus* tranſlate that word in the *proverbes*, which *We* tranſlate *ſtrange women*: *Thine eye ſhall behold ſtrange women*, (or ſtrange *things*) *and thine heart ſhall utter perverſe things* Prov: 23, 33.

* Διεστραμμένοι. *Soph:*

[a] *One thing ſeems many ut ſemel icto ac ceſſit fervor capiti numerus que lucernis* Horat. Serm: 1. Sat. 1.

Solomon brings it as an effect of *too much drinking*: and it may very well be apply'd to what I ſayd but now, of the *perverſion* and *corruption* both of the *underſtanding*, & the *outward* ſences; ſeeing he ſpeakes of the *eye*, and the *heart*.

7 *Sickneſſe, Vexation, and Sadneſſe*, and an hundred other *ill conſequents* afterward; beſides the hurt which they uſually take by *fightings*, *fooliſh ſpeeches*, & *miſchances*, while their *Drunkeneſſe* laſts. *Who hath Woe? who hath ſorrow? Who hath contẽtion? Who hath babling? who hath Wounds without cauſe? They that tarry long at the wine &c.* Prov, 23, 29, 30. The wiſe man ſeems by his manner of *enumeration*, to have made it difficult to *tell*, *how many puniſhments* they have of this ſort; and by his manner of *interrogation*, to have thought, that *no other ſinners* were puniſhed with *ſo many*: or *ſo much* with this *ſort of puniſhments*, *as Drunkards*: and therfore well might he add that exhortation which he addes, backing it with *that reaſon: Looke not on the wine when it is red, when it giveth its colour in the cup, when it moveth it ſelfe aright. At the laſt it biteth like a Serpent, and ſtingeth like an Adder* Prov: 23, 31, 32 *like an Adder* פתן which is a kind of Serpent *that will not be charmed* Jer: 8, 7. to ſhew the *inevitably hurtfull* and

poyſonous

poyſonous quality of *Drunkeneſſe*. Some have a conceit, that there is an *affinity* betwixt the two *Hebrew words* יין *wine* & ילל *howling* (becauſe the letters of both words ſignify the nmmber of 70) and thence obſerve the *affinity* betwixt *Drunkeneſſe*, and *Sorrow*. See (at your leaſure) Ecclus 31, 29, 30.

THEY are puniſhed or threatned *by men*: Firſt, with *Excommuication* (at leaſt as to the uſe of *temporall bleſſings*) by Saint *Paul's* ſentence: *I have written to you not to keep company, if any man that is called a brother* (for he that is not only *called a brother*, but is one *indeed*, will never be a *Drunkard*) *be a fornicator &c. or Drunkard &c. with ſuch a one, no not to eat.* 1 Cor: 5, 11.

2 *Conqueſt. Benhadad* King of *Syria*, as he was *drinking himſelfe drunke* at the ſiege of *Samaria*, was *aſſaulted* and *overthrowne*, even by thoſe whom he *beſieged* 1 Kings 20. 16.

3 *Murder. Elah* King of *Iſrael* was *murder'd* by his ſervant *Zimri*, as he was *drinking himſelfe drunk in his Steward's houſe* 1 Kings 16, 9, 10. So *Ammon* was *murder'd* by *Abſalom's* ſervants, at the command of their Maſter, when *his heart was merry with wine* (for thoſe are the words) 2 Sam: 13, 28. in the originall it is כטוב לב when his

**The world uſes to call good natures and boone companions, thoſe who are this way given.*

heart was *good**: when he was ſo over-*good*, as to ſuſpect no hurt, if a man offer'd to kill him. *All good*, with men in that condition; ſo that they *feare* no evill, to avoide it; and *hate* no evill, to *abſtaine* from it.

In like manner, it is ſaid, in the ſtory of the *Maccabees*, that *Simon* and his Sons, *when they had drunke largly*, were *murdered* by the *Captaine* of *Jericho* (who invited them into his Caſtle for that very purpoſe.) 1 Mac: 16, 16. It is likely enough, had not *Uriah* been *Drunk* when he was with *David* (who therefore made him *Drunk* that he might do his buſineſſe the better) he might have ſmelt out ſomewhat of his deſigne againſt him. 2 Sam: 11, 13.

THEY are threatned and puniſhed By God, in *generall*, with *Woe. Woe to the crown of pride, to the* Drunkards *of Ephraim* Iſa: 28, 1. So chap. 5, 11. *Woe unto them that riſe up early in the morning that they may follow ſtrong drink &c.* See verſe 22.

In *particular* 1. Either with *Loathing of thoſe creatures which they have abuſed*, or *Uſing them without delight*, or *Not being able to uſe them at all* (either of theſe puniſhments is notable, and the *hand* of *God* eſpecially obſervable in them) *They ſhall not drink wine with a ſong; ſtrong drinke ſhall be bitter to them*

them that drink it Iſa: 24,9. So as he puniſhed their gluttonous deſire of *fleſh* viz: with making it *loathſome* to them Num: 11, 20. I believe this is a *uſuall* puniſhment with *Drunkards*, before they die.

2 *Want* of thoſe creatures. *Iſaiah* having ſpoken thoſe wordes above mention'd (c. 5,11) afterward addes, *Their honourable men are famiſhed, and their multitude dried up with thirſt* verſe 13.

3 *Poverty*, and *want* of other creatures alſo. *For the Drunkard and the Glutton ſhall come to poverty* Prov: 23, 21. *come to poverty*] in the originall tis יורש from ירש which ſignifies alſo to be *diſpoſſeſſed* or *diſinherited*. but with *this puniſhmẽt* wine it ſelf will puniſh them, *diſpoſeſſing* them of *themſelves*, *diſinheriting* them of their *naturall eſtate* of *reaſon*, and cauſing their *Parents* to *diſinherit* them of their *civill eſtate*. *Sometime* they are, and it were good if they were *oftner* puniſhed thus, by their Parents.

The word in the Hebrew (viz: תירוש) which ſignifies *wine*, ſeems to be compounded of two other Hebrew words (viz: הורי רש) which ſignifie, *thou ſhalt be Poor*. of theſe two words, for that which ſignifies *poore*, ſome put another like it viz: האש which ſignifies *Cheiſe*. the *word* will admit of both *etymologies*; in like manner, as *wine* produces

produces both *effects*, acording as it is *well* or *ill uſed*. The *richeſt* wine is moſt dangerous in *this regard*, becauſe it hath moſt power to *temot* thee to *tarry long at it*. and therefore, as I would have thee to come to *all pleaſant meates*, and *drinkes*, with *Feare*: ſo eſpecially would I have thee be afraid, to *Looke upon the wine When it is red, when it giveth his colour in the cup, when it moveth it ſelfe aright* Prov: 23, 31.

5 *Sudden Death* (it *Prieſts*, and when they *went about their office*) *Doe not drinke wine nor ſtrong drinke, thou nor thy Sons with thee, when ye goe into the Tabernacle of the congregation, leaſt ye die: It ſhall be a ſtatute for ever throughout thy generations* Lev: 10, 9. Some thinke that *Nadab*, and *Abihu* were *Drunk*, when they took *commmon* fire inſtead of *conſecrated*, (as you may ſee verſe 1. of that chapter) and that this Law was made upon that occaſion, becauſe it is mentioned preſently after. now *their* puniſhmēt was alſo *death*, viz: *by fire from the Lord:* as you may ſee verſe 2.

Either *Sudden death*, or *Surprizall by the day of judgment. But and if that evill ſeravnt ſhall ſay in his heart, my Lord delaieth his comming* (ſuch ſpeeches of ſecurity are common with *Drunkards*) *and ſhall begin to ſmite his fellow ſervants, and to eate and drink with the*

the Drunken; the Lord of that ſervant ſhall come in a day that he looketh not for him &c. Mat: 24, 48, 49, 50. ſhall *begin*] If he be thus threatned, for but *beginning* to drink &c. what muſt he expect, if he have practis'd this wickedneſſe *for many yeares?*

6 *Excluſion out of heaven. Nor theeves, nor coveteous, nor* DRUNKARDS, *ſhall inherit the Kindome of God* 1 Cor:6. 10. See Mat: 24,49,51.

Such as *make others Drunken* are thus threatned.

Woe unto him that giveth his neighbour drink: that putteſt thy bottle to him, (the Prophet could not forbeare to come from the *third perſon* to the *ſecond*, for *anger*; which is beſt expreſſed in that perſon) *and* MAKEST HIM DRVNKEN *alſo, that thou mayeſt look on their nakedneſſe. Thou art filled with ſhame for glory; drink thou alſo, and let thy foreskin be uncovered: the cup of the Lords right hand ſhall be turned unto thee, and ſhamefull ſpuing ſhall be on thy glory.* Hab. 2,15,16.

Duties

Duties of religion, such as performe them with resolution to retaine their sinnes.

THEY are threatned: First with *non-acceptance* as 1. in *Fasting* and *humiliation*. When the Jews demanded of God, *Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soule, and thou takest no knowledge?* He made them this answer, *Behold in the day of your fast you *find pleasure, and exact all your labours.* Isa: 58, 3. 2. In *Prayer* or *seeking to God. Ye pollute your selves with all your Idols, even unto this day; and shall I be inquired of by you, O house of Israel? as I live, saith the Lord God, I will not be enquired of by you* Ezek: 20, 31. *By you*] in the originall tis לכם *for* you; which will expres *both* senses, & more *anger*: I will neither heare *you*, nor any body else for you. See Zach: 7,5,6,7. Mic: 6, 6,7,1. So Amos 5,22, 23. *Though ye offer me burnt offerings, I will not accept them &c. But let judgment run downe as water &c.* verse 24. As if he had said, though you offer me never so many offerings &c. I will not accept them, as long as you doe not execute judgment. See Jer: 7,9, 10. 3. *In Believing Gods*

**As we say when we have other work in hand, to finda time, or* steale *a time for* our owne busines: *or as we say*, find *a man, that is* maintaine *him.*

God's word, or *believing in God* (or *in preaching* or *reading*) *But unto the Wicked God saith, What hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee* Ps: 50, 16, 17. God's house is not a *Den for theeves &c.* Jer: 7, 11. and as long as we reject his ordinances to *obey* them, we have nothing to doe with his ordinances to *enjoy* them.

2. *Severe punishment. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himselfe from mee &c. And cometh to *a Prophet to enquire of him concerning me: I the Lord will answere him by my selfe; And I will sett my face against that man, and will make him a signe and a proverb &c.* Ezek: 14, 7, 8. *Samuel* told *Saul*, (for all his *sacrificing to the Lord*) becauſe he *disobeyed his command*, in not tarrying at Gilgal till he came: *Thou hast done foolishly, thou hast not kept the commandement of the Lord thy God which he commanded thee: For now would the Lord have establish'd thy Kingdome upon Israel for ever: But now thy Kingdome shall not continue.* 1 Sam: 13, 13, 14.

* *See also vers.* 4.

God's Altar was not allowed for a refuge for him that slew his Brother with guile Exod. 21, 14.

An

An earthly Father, though his Son behave himself never so respectfully, and shew him never so much reverence in his language and deportment; yet if he be *Disobedient*, is so farre from accepting of it, that he likes him the worse.

Enemies of God's Children.

Enemies of God's children threatned and punished:

First with *God's enmity against them* (especially when his children are *dutifull*) for thus he speaks to the *Israelites*, concerning the *Angel* whom he would send before them, *If thou shalt indeed obey his voyce, and doe all that I speake, then I will be an Enemy unto thine Enemies, and an adversary unto thine adversaries*, Exod. 23, 22.

Secondly, *a Curse*. *Isaac*, when he blessed *Jacob*, thus spake, *Cursed be every one that curseth thee, and blessed be hee that blesseth thee*, Gen. 27, 29.

CURSED *be*] in the Originall it is only ארר *cursed*: neither *Be*, nor *Let*, nor *Shall*; whereas it was before, LET *people serve thee*, or, *people* SHALL *serve thee, and Nations bow downe to thee*: BE *Lord over thy Brethren &c.* to shew, that those who hate and curse

curse God's Children, are cursed *With God* presently (*ipso facto*) though they may not *appeare* so to *them*; & though as yet, for matter of *their temporall prosperity* against them, it be in the *future* tense. *They* SHALL SERVE *thee*, and *they* SHALL *bow downe to thee*: but *they* ARE CVRSED; or, they are *cursed* already.

Thirdly, *The Increase of those whom they endeavour to diminish.* It is said of the *Israelites* in *Egypt*, *But the more they afflicted them, the more they multiplied.* Ex: 1, 12. the *original* (word for word) speaks thus: As *they afflicted them*, SO *they multiplied*: as if God were so *punctuall*, and so *ready* in this way of avenging the godly, that *presently* assoon as ever *men* have done them *Hurt* one way, he *does them good* another. Many things grow the *thicker* for *cutting short*: and there is no readier way to make the godly grow, then to sow their blood upon the ground (though for the present it may seeme to be but *spilt*) *Sanguis Martyrii est semen Ecclesiæ.*

Fourthly, *Vexation and Griefe thereupon*: as it is afterward said in the forementioned verse, *and they were* GRIEVED *because of the Children of Israel*. The *Psalmist*, having spoken before of the *good mans exaltation*, addeth in abundance of passion

The

The wicked shall see it, and be GRIEVED, *he shall gnash with his teeth, and melt away, the desire of the wicked shall perish,* Psalm: 112, 10.

Fiftly, *Non-successe. Balaam* (upon Balak's earnest importunity) having tried his * enchantments severall *wayes*, at severall *times*, and in severall *places*, to *curse* the *Israelites*; and being still told by God, that it was to no purpose to endevour it, because he was resolv'd to *blesse* them; at length sitts downe, and concludes, *Surely, there is no enchantment* *against *Jacob*; *neither is there any divination against Israel* Num: 23, 23.

* Num: 24, 1.

*The Sept. render it in IN Jacob, but the other passages of the story, and what is said chap. 24. 1. seeme to speake the contrary.

Sixthly, *Conquest* (at least, *at the last*) *These shall make war with the Lamb, and the Lamb shall overcome them: For he is Lord of Lords, and King of Kings, and they that are with him, are called, and faithfull, and chosen,* Rev: 17. 14.

Seventhly, *Shame. Isaiah* in his Song - *They shall see, and be ashamed for their envie at the people; yea the fire* * *of thine enimies shall devour them* chap: 26, 11.

*See Isaiah 50, 11.

Eightly, *Punishments, many*, and *sure*, and *notoriously by the hand of God.* That they are *many*, this whole chapter shall declare. and, that they are *sure*, is as sure, as God is *just*, in *Paul's* opininion. his words are these: *Seeing it is a righteous thing*

thing with God to recompence tribulation to them that trouble you 2 Thes: 1, 6. insomuch that as he makes the *persecution* of the godly to be ἔνδειγμα τῆς δικαίας κρίσεως *a manifest token of the righteous judgment of God*, who must in justice render *tribulation* to them that *trouble*; & *rest* to them that are *troubled* 2 Thes: 1, 5, 6, 7. So in like manner in an other place, he makes the malice of wicked men in persecuting of them, to be ἔνδειξιν ἀπωλείας an *evident token* not only of their *punishment*, but *perdition*, or *destruction* Phil: 1, 28.

Sure: and also *speedy*, especially if God's children be *earnest with him in prayer*. for our Saviour, having told his Disciples a parable of a *Judge, Who neither feared God, nor regarded man*, and yet resolved to avenge a widdow of her adversary, *because of her importunity*: asked them, whether they thought that *God* could be more *hard-hearted* then a *wicked man*? *and shall not God avenge his owne elect, which cry day and night unto him, though he beare long with them? I tell you, that he will avenge them speedily*; Luk. 18, 7, 8. *Beare long*, and yet *speedily*, for *he* counteth not *slackness*, and *speedinesse*; *long*, and *short*, as *we* doe; becaus with *him one day is as a thousand yeares, and a thousand yeares as one day*, 2 Pet. 3, 8, 9.

Becaus

Becauſe the *Amalekites* withſtood the *Iſraelites* in their journey into Canaan: the Lord ſaid unto *Moſes*, *Write this for a memoriall in a booke, and rehearſe it* in the eares of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.* Ex. 17,14. So carefull was he, leſt it might be forgotten. and therefore in Deut. 25,17. he charges the Iſraelites, to Blot out the remembrance of the *Amalekites* themſelves, rather then the remembrance of their *injury*. REMEMBER (ſaies he,) *what Amaleck did unto thee by the way, when ye were come forth out of Egypt*: and verſe 19. *Thou ſhalt blot out the remembrance of Amalek from under heaven: thou ſhalt not forget it.*

* *The Originall* put it into his eares: *How carefull God is not to ſuffer the* Enemies of his Church *to go unpuniſhed*

Rejoyce O ye Nations with his people, for he will avenge the blood of his Servants, ſaid *Moſes* in his Song, Deut: 32,43. εὐφράνθητε τὰ ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, So the *Septuagint*, and after them *Paul* Rom: 15,10. (though ſome tranſlate, *Rejoyce ye Nations, which are his people*) It ſeemeth to me as if he had ſaid: *Ye Nations, which have not yet ſhewd your ſelves* ENEMIES TO THE PEOPLE OF GOD, *come in, and take part with them, and congratulate their delivery from thoſe that perſecute them: for, if you take their courſe, you are like to fare as they have done, and God will ſurely puniſh you.*

Smite

Smite thorow the loines of them that rise against him, said the same *Moses* in his prayer for *Levi*, before his death Deut: 33, 11. Now (in the Scriptures) the *Prayers* of *men inspir'd with a Prophetick Spirit*, whether *for the godly*, or *against the wicked*, have most of them, the nature of *propheſies*, and (without doubt) were so spoken, or intended; so that many of them are not to be *imitated* by *us*. Many such there are of *David's*, in the *Psalmes*, to be *render'd* (or *interpreted* at least) rather by *shall*, then *let*: as Ps: 69, 27, 28. &c. See *Deborah's* prayer Jud: 5, 31.

Joshua propheſied to the Israelites peremptorily, when they had put their feet upon the necks of the five kings at *Makkedah*, *Feare not, nor be dismayed: for thus shall the Lord doe to all your Enemies against whom ye fight*, Josh. 10, 25. So much for the *certainty* of God's punishing the *Enemies of his Church*: I proceed to the *manner*; such as wherein it may be more clearly seene, it is *Hee*.

THE *hand of God notoriously appeares* in the punishing of the Enemies of the Church, severall wayes:

First, *when he produces unnaturall, and unusuall effects* upon their *Minds*: such as first, *a strange Hatred, & Anger against one another*

from whence many times proceeds

Either *Killing of one another.* Thus *Sennacherib*, king of *Assyria*, was murthered by his owne sonnes 2 *Kings* 19,37. The Assyrian Officers helped the Jewes in the slaughter of their owne Nation. *Esth.* 9, 3. *Haman* was hanged by his own kings command, whom he had advised to slaughter the Jewes, *Esth.* 7.10. but see more to this purpose in the chapter of *Discord.*

Or (at least) *Suspending their malice against those, whom they persecute.* When the Scribes and Pharisees fell out, upon occasion of *Paul's* mentioning the *Resurrection*: the Scribes who (held the resurrection, which the Pharisees deny) spake to have him acquitted *Acts* 23, 7.

Secondly, *A strange Pertinacie in prosecuting their malice*: and with this they are punished, *that they may be punished the more.* So the *Canaanites* were punished. *There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all other they tooke in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle; that he*

he might destroy them utterly, and that they might have no favour (for *favour* they were to shew them, if they had made them *answers* of *peace*, when they were summoned, Deut. 20, 11.) *but that he might destroy them, as the Lord commanded Moses* Josh. 11, 19, 20. In like manner was the King of Egypt punished *that he might be punished the more* (as God professed, it was his intention before hand *Exod.* 10, 1.) againe, and againe, but especially at the *red Sea*, when he resolved to *pursue* the *Israelites*. For certainly, he could not thinke that *he*, who was for *them*, was for *him* too: and if he were *not*, it was *strange* he would not thinke, that having made the water to stand on a heap *against nature*, to *preserve his friends*, he could, and would make them *returne to their naturall course*, to *destroy his Enemies*.

Thirdly, *A strange Feare*, when they come to act their designes; even *of those* whom before they esteemed contemptible; whereof they can give no *reason*.

It was *Moses* his [a] *Prophecy* (concerning the Canaanites) FEARE *and* DREAD *shall fall upon them, by the greatnesse of thine arme* (for the *greatnesse* of Gods arme (or *power*) appeares most in his working upon the *heart*, (as by sudden passions, or otherwise)

[a] viz. *in his Song presently after the passage thorow the* red Sea.

They shall be as still, as a stone, till thy people passe over, O Lord: till the people passe over, which thou hast purchased Exod. 15, 16. FEARE and DREAD] so Deut 2,25. *The* FEARE *of thee, and the* DREAD *of Thee*: and chap. 11, 25 *The* FEARE *of you, and the* DREAD *of you*: to shew, it should be a *meere feare*, whereof *they* could give no cause, being greater in number, & strength. Therefore it is said, it should *fall* upon them: that is, come upon them, they knew not from whence, nor wherefore. See *Josh.* 2,9. and *Esth.* 9,3.

It was *God's Promise*: *I will send my Feare before thee* Ex. 23,*27. repeated *Deut.* 2, *25. and *chap.* 11,25.

This *Propheſie*, and *Promise*, were *fulfilled* and *performed*: according to *Rahab's* confession to the spies. *I know that the Lord hath given you the Land, and that your terrour is fallen upon us, and that all the Inhabitants of the Land faint, because of you* Josh. 2,9. The like had God done for their *Fathers* before them: viz. *Jacob* and *his sonnes*, when they journeyed from *Shechem* to *Bethel*. For, although they had lately *killed the Shechemites*, (and so had more cause to be afraid themselves of *revenge*) and although they were *flying from Esau*; yet it is said, that the *Terrour of God was upon the cities* that

* Austin *and others interpret the* hornets *spoken of* v. 28. *of the* sting *of* Feare.

* *Where it is said,* חלל מפניך they shall be afraid likewomen in travell (*we render it*, shall be in anguish because of thee) *according to that* Ps 48,6. Feare took hold of thē there, and paine, as of a woman in travell.

that were round about them, and they did not pursue after the sonnes of Jacob Gen. 35, 5. *The terrour of God*] the *Feare* of the *Israelites*, but the *terrour* of God, or a *terrour from God* חתת אלהים i. e. *A Consternation sent from him.* Indeed it *might* be rendred, *a Great Consternation* (or *terrour*) Such as could come from no lesse power then *God's* (it was so *great*:) or such as could come frō none but God (there being no cause of feare from man) such as this was, because the *power* of *man* was so *small*. It is usuall (you know) in Scripture, when the intention is to expresse the *greatnesse* or *strength* of a thing, to adde the word אלהים * (or אל) *i.e. of God*: as you may see Gen: 30, 8. 1 Sam: 14, 15. Psalm: 36, 7. Jon: 3. 3. &c.

There are other very notable examples of this *terrour*; as, 1 The *Philistins*: for though they knew that (unlesse it were with *Saul* and *Jonathan*) *there was neither sword nor speare found in the hand of the people* 1 Sam: 13, 22. (which was, because they would not suffer them to have any Smiths, that might make them) yet it is said of them chap. 14, 15 that (assoone as *Jonathan* & his Armour-bearer had made an assault upon the garison) *there was trembling in the Host, and in the field, and among all the people*

* *In which name of his is chiefly implyed his* strength *or* power, *as who would say*, all the strongs are in him alone; *or*, he is All-Mightie.

ple: the garrison & the spoylers they also trembled, and the earth quaked, so it was a very great trembling. And the watchmen of Saul in Gibeah looked, and behold they melted away, and they went on beating downe one another (perhaps not knowing what they did, out of extreme *feare*) 2 Saul, who was afraid of *David*, before ever he went from the court, or had any with him to helpe him. For, it is said 1 *Samuel.* 18, 12. *Saul was* AFRAID *of David, because the Lord was with him, and was departed from Saul.* This is also an example of the like *feare without cause*: for I take the *reason* which is added, viz. *Because the Lord, &c.* to be given by him that wrote this booke, and not as *Saul's* reason; for had it beene so, it is likely, it would have beene said, *Was departed from* HIM, (*sibi* reciprocally) and not FROM SAUL. 3 *The Assyrians.* For it is said of the Jewes, (when *Ahasuerus* had given them leave to *kill* those who would have *murdered* thē, in comparison of whom, doubtles, they were of a very contemptible number) *And no man could withstand them, for the* FEARE *of them fell upon all* (* *the*) *people* Esth. 9. 2. But (that which is *more strange* yet) it is said, verse 3. of the same chapter, that the FEARE *of Mordecai* (of *one single Jew*, whom even now

* *Perhaps better so then if you render it,* all people.

now they had appointed to be hang'd) fell upon *all the Rulers of the Provinces, and the Lievtenants, and the Deputies, and Officers of the King.* Lastly, *Judas*, and his company of souldiers: who, when they came to apprehend our Saviour, *Assoone as he said unto them, I am Hee, went backward, and fell to the ground* John 18,6. I may say of all these, in the words of *David*, *There were they in great feare, where no feare was* Psal. 53, 5. *no feare*] that is, *no cause of feare.* A cause of feare there was indeed, (for, as he sayes, Psal. 14,5. *God is in the generation of the righteous*) but none in *their account.*

I might produce many places out of the *Prophets*, and ellewhere, which speake largely of God's way of punishing his Enemies with *fearfulnesse:* but I will onely *referre* you to these three, which you may read at your leasure: viz. *Isa* 19,17. *Mic.* 17,17. *Zach.*12,2. 2 *Chr.* 14,14.

Fourthly, *Strange Sottishnesse, and want of understanding*, (so that they have not the *wit* to doe hurt) In this manner (at least) was *Nebuchadnezzar* punished *Dan.* 4, 33.

Fifthly, *Strange Madnesse.* In this manner the *Enemies of Jerusalem* are threatned to be punished: *In that day, saith the Lord, I will smite every horse with astonishment, and his rider with* MADNESSE Zach. 12,4.

Sixthly, *Strange Deluſion*: as 1 By *Sights*. Thus the *Moabites*, that fought againſt *Jehoram*, and *Jehoſhaphat*, were puniſhed; For, the *water* (wherewith the valley in which the Iſraelites lay, was filled *without wind* or *raine* 2 Kings 3, 17.) by reaſon of the Sun ſhining upon it in that morning, ſeemed to them to be *bloudy*; (verſ. 22,23.) which made them to thinke they had ſlaine one another, and ſo runne thither with confidence to take the ſpoyle. But the Iſraelites *roſe up*, and *ſmote the Moabites, and they fled before them* v. 24. And thus the *Midianites* were deceived by the *pitchers with Lamps in them* which *Gideon* and his *three hundred men* brake in pieces, when they fell upon them at *Moreh*. For at the ſight of them it is ſaid, that, *all the hoſt ranne, and cryed, and fled* Jud. 7, 21. 2 By *Reports*; thus the *Syrians* were deceived, at the ſiege of *Samaria* (when *Joram* was *King* of *Iſrael*) For, *the Lord made the hoſt of the Syrians to heare a noyſe of Chariots, and a noiſe of horſes, even the noiſe of a great hoſt: and they ſaid one to another, Lo, the King of Iſrael hath hired againſt us the Kings of the Hittites, and the Kings of the Egyptians, to come upon us. Wherefore they aroſe, and fled in the twilight, and left their tents, and their horſes, and their aſſes,*

asses, and the camp as it was, and fled for their life 2 Kings 7, 6, 7. And likewise the *Assyrians*, at the siege of *Jerusalem*, (when *Hezekiah* was *King* of *Judah*) for God sayes of *Sennacherib* their King: *I will send a blast* upon him, and he shall heare a rumour, and shall returne to his owne Land; and I will cause him to fall in his owne Land.* 2 Kings 19, 7.

* רוח the Septuagint render it πνεῦμα a Spirit.

A *Second way*, wherein *the hand of God is notoriously seen* in the punishing of the *enemies of the Church*, is, When he *produces unusuall effects* upon their *Bodies*: such as 1 *Blindnesse*: So the *Sodomites* were punish'd, when they came to demand the *Angels* that lodged in *Lots* house; insomuch that they could not *find the doore* Gen: 19, 11. And so the *Syrians*, upon the prayer of *Elisha*, at Dothan, (whither they were sent by the King of *Syria*, to apprehend him) insomuch that, promising to direct them to the man whom they sought, he led them quite home into *Samaria* 2 King 6, 19: 2 *Diseases*: So the *Egyptians* were punished with *Boyles*, Ex 9. The *Philistins* with *Emrods* 1 Sam: 5. *Gog*, & his men, have been, or shall be, with the *Pestilence*, Ezek: 38, 22. 3 *Strange*, and *violent*, and *untimely Death's*, inflicted *Sometimes more immediately* by the hand of God; as when *all*

the

the first borne in the land of *Egypt* were slaine *in one night* Exod: 12, 29, And, when *Jehoram* King *Judah* (who had slaine his *brethren of his Father's house that were better then him selfe* 2 Chr: 21, 13.) died of such a disease in his bowels, that his bowells fell out verse 15. Hitherto may be reduc'd that *Deep Sleep from the Lord*, which fell upon those that were with *Saul* 1 Sam: 26, 12. (insomuch that *David* took away his *Speare*, and *his Cruse of water*, close by his bolster where he lay; and no body knew of it) *Sometimes* by the hand of *men*; but in such a manner, as that the hand of *God* may be never the lesse *notoriously* seen.

Either, when it is done by *those whom they most trusted*: as, when *Jezebel* was thrown out at window *by her owne Eunuches* 2 Kings 9, 33.

Or, when it is done by *those, to whom they intended the same death themselves*; as, when those, who gott a *Commission* of King *Ahasuerus*, to kill the *Jewes*, were slaine themselves by the *same Jewes, and by the same autority* Esth: 8, 11. c. 9, 5.

Or, when it is done in the *same manner*; as when *Haman* was hanged on the gallows, which he made for *Mordecai* Esth: 7, 10. and those that accused *Daniel*, and caused him to be cast into the

den

den of Lyons, were by the Kings command, throwne in themselves, and devour'd Dan: 6, 24.

Insomuch that I think, for the most part, what Abigail* said to *David*, of *his* enemies, may be as truly said to *any* of the Children of God: of *theirs*, *The soules of thine enemies, them shall he sling out, as out of the midle of a sling*: or, he shall *violently*, and *hastily snatch* them away, as in a passion: * 1 Sam. 25, 29.

A THIRD way, wherein the *hand of God*, more *notoriously appeares* in punishing the *Enemies of his children*, is when he *makes use of noysome creatures* for instruments; or, *renders them noysome*, by *changing their nature*, or *increasing their number*, or *prolonging their continuance*, or *making them act after a strange, and unusuall manner*. Thus it was seene upon the *Egyptians*, *in Turning their water into bloud*, Ex. 7. 19. *In causing an excessive number of Frogges* chap. 8. 6. *Of Lice*, v. 17. *Of Flies* v. 24. *Of Locusts* c. 10, 13: Upon the *Assyrians* (sent to inhabit *Canaan*, after they had carried the *Israelites* captive) by *destroying them with Lyons* 2 Kings 17, 25. Upon the *Egyptians*, *in causing an exceeding great darkenesse to continue three dayes together* vers. 22. Upon the *Canaanites*, by *destroying*

ſtroying them with Hornets Exod. 23, 28. *Joſh.* 24, 12. Upon the *five Cananite Kings* (when they fought with *Joſhua* at *Gibeon*) *by deſtroying them with haileſtones*, wherewith there were more ſlaine, then *with the ſword*, Joſh. 10, 11. as likewiſe upon the *Egyptians* Exod. 9, 23. See *Ezek.* 38, 22. Upon the *two Captaines*, and their *companies of fifties* (ſent by King *Ahaziah*, to apprehend *Elijah*) *by deſtroying them with fire from heaven*, 2 King. 1, 10. ſo upon the *Egyptians Exod.* 9, 23. and ſo it hath, or ſhall be upon *Gog and Magog* Ezek. 38, 22. Revel. 20, 9. Upon the *Philiſtines* that fought with *Samuel* at *Mizpeh*, *by Thunder* 1 *Sam.* 7, 10. according to *Hannah's* words in her ſong, *Out of Heaven ſhall he thunder upon them &c.* cap. 2, 10. and ſo upon the *Egyptians*, Exod. 9, 23. Upon thoſe *Five Kings* formerly mentioned, by *cauſing the Sunne, and Moon to ſtand ſtill*, at the prayer of *Joſhua*; that ſo it might not be darke, till the people had avenged themſelves of their adverſaries, who might have eſcaped in the night * *Joſh.* 10, 12. At that time, the *Sun* and *Moone* may be ſaid to have *fought* for God's people, though not in *their courſes* (for their *courſes* were *ſtopt*) as *Deborah* ſaid in her *Song*, *the ſtars in their courſes fought againſt Siſera*, Jud. 5, 20. The Jewes ſome

*Pſ. 21, 21 Ecclus 46, 5.

of

of them say, that the *Starres* had so *overheated the ground*, that, with the heat the, *horses hooves fell off*. Some, that they had so *heated the men*, that going into *Kidron* to coole themselves, they *tooke cold and died*. Others, that the Starres *caused* *winds, and other *Meteors*, in such extremity, that they *could not fight*.

* Cui militat æther, Claudian (*speaking of* Theodosius *fighting with* Eugenius.)

A Fourth way, wherein *the hand of God is more notoriously seene in punishing the Enemies of his Church*, is, when he *makes use of contemptible, and unlikely meanes:* such as were 1 *A sling, and a stone*, wherewith little *David* slew great *Goliah*, and put the *Philistins* to flight 1 *Sam.* 17, 49. 2 *Rams hornes*, at the sounding whereof the walls of *Jericho* fell downe, *Josh.* 6, 20. 3 *An Oxe-goad**, wherewith *Judge Shãgar* is said to have slain no lesse then six hundred *Philistins*, and delivered *Israel*, *Judg.* 3. 31. It is likely, that *Saul's* army, when they went against the *Philistines* &c. 1 *Sam.* 14. had but little better *weapons*, then such *tooles*. for they had no *Smiths* of their owne; and those Smiths which they went to of the Philistins, (doubtlesse) durst not make them any other things, then *Axes*, and *Mattocks*, and such other tooles, as belonged to husbandry, chap. 13, 20. 4 *One onely*

* For in his time there was not a Shield nor Speare seen among forty thousand in Israel, *Judg.* 5, 8.

onely woman, and with nothing but a *hammer* and a *naile*: for therewith *Jael* (the wife of *Heber*) slew no lesse man then *Sisera*, the King of Canaan's Generall, *Jud.* 4, 21.

5, *A mean man* of no quality: such as *Gideon*, who was of the pooreſt *family* in all the tribe of *Manasseth*, and the least *man* in that family *Judg.* 6, 15. and yet God sent him, to *save Israel from the hand of the Moabites* verſ. 15. and also told him, that he *should smite the Midianites* as *one man*, verſ. 16.

A Fifth *way*, wherein the hand of God more notoriously appeares in punishing the *enemies of his Children*, is, When he *makes use of Angels*: in that manner, as he did when he punished *Sennacherib* the King of Assyria for besieging *Jerusalem* (in the time of *Hezekiah*) For *the Angell of the Lord went out, and smote in the campe of the Assyrians an hundred fourscore and five thousand, and when they arose early in the morning behold they were all dead corps* 2 Kings 19, 35. It is not unlikely, that use was made of *Angels* at *other* times also, when it is said that *God smote*, or the *Lord saved*, and *the Lord discomfited*, such or such a people: for you may observe, that for the most part it is so said, * when the number of men was so

* See Ex. 12. 29. 2 Chr. 14, 12. 1 Sam. 14, 23. &c.

little

little, that it could not be done, unleſſe *God's hand* did *eminently* ſhew it ſelfe either this, or ſome other, *extraordinary way*. I will inſtance in one place eſpecially viz: Jud: 4, 15. where it is ſaid, that the LORD DISCOMFITED *Siſera, and all his Chariots, and all his hoſt, with the edge of the ſword before Barak*. now it is probable, that in that fight God made uſe of *Angels*, becauſe *Deborah* in her Song of Thankſgiving for the victory ſayes: *They fought from Heaven* chap: 5, 20. As alſo becauſe it is ſaid *verſ.* 23. לא באו לעזרת יהוה לעזרת יהוה בגבורים which *we* tranſlate, *They came not to the help of the Lord; to the help of the Lord againſt the mighty*: but others tranſlate it thus, *They came not to our help: The Lord was our help, even the Lord with* (or *in*) *his mighty ones*, meaning by *Mighty ones*, *Angels*: according as we tranſlate לחם אבירים (which ſignifies, *the bread of ſtrong* or *Mighty ones*) *the Bread of Angels* Pſ. 78, 25. *Paul* cals them ἀγγέλων δυνάμεως ἀυτοῦ, *the Angels of his power*, or (or as we render it) *his mighty Angels*. However, I muſt confeſſe, it is ſometimes thus ſpoken, when, it is like, the intention was, only to denote the *juſt judgment of God* upon thoſe that were ſmitten, for their ſin: as in Judg: 20, 35. and elſewhere. This is certaine, that *Perſecuters of God's Children*

* Id eſt, cœleſtes: Vatablus.

Children have just cause to feare the *helpe* which they have of *Angels*, in regard that (as *contemptible* as they make them) they have allowed them, *Angels of their owne, provided of purpose for them, continually attending upon God in their behalfe*, and looking but for the *word* to execute vengeance upon any that shall *wrong* them. *I say unto you, their Angels doe alwaies behold the Face of my Father which is in Heaven*, saies our *Saviour*, Mat: 18, 10. And therefore was it, that in the words immediately before, he bade them *take heed* how they did but *despise*, though it were but *one* of *those little ones, that believed in him*. See Hebr: 1, 14. Eccles: 5, 6. and likewise Acts 12, 15. for there it is said, that, when *Peter* knocked at *Mary's* doore, in the night; the people of the house being cõfident it could not be *Peter himselfe*, (whom they knew to be in prison the day before) said, *it is his Angel:* which they seem to have spoken in such a manner (not using many wordes; for they might have said, *it is an Angel sent from God about some businesse concerning him*) as if it were a thing then commonly believ'd, and knowne by experience, for *God's Children* to have *Angels* for their *Guardians*. But (to say more yet) *God's Children* have not only each of them *his Angel* (as *Peter* had) but

* Id est, (*sayes Beza*) Angelos ipsis peculiariter adhibitos custodes, &c.

but they have had,& I doubt not,they may have againe (if occasiō require) *Mahanaim* an *army* of *Angels*:such as *Jacob* had for his guard, when *Esau* was coming to meet him in his way homewards from *Haran* Gen: 32,2:And such as('tis likely) *Elisha* had for *his*, when an army of men was sent by the King of the Syrians to take him. for when his Servant began to be afraid of the *many horses*, and *Chariots*, which he saw of the Syrians; it is said,that,upon *Elisha's prayer*, *the Lord opened the eyes of the young man* (so it is God must *open our eyes* by *faith*, before we can see the *helpe* which he hath laid for us, upon *Jesus Christ*,*who is mighty to save*) *and he saw*,*and behold the mountaine was full of horses and Chariots of fire round about Elisha*. So that for horses and Chariots *against him*,there are horses andChariots *for him*,even horses &Chariots of *fire*:2Kin.6,17.

Besides what I have here produced, the *Tendernes of God's love* towards his*Children*, &the *Bitternes*of his *hatred* gainst *those that persecute them*,may be further gathered out of the Scriptures,by the *Tenderneſſe*, & *Bitterneſſe*, of his *expreſſions* therein,concerning them. I will produce only two places: One is in *Matthew*, where mention is not made of *persecuting* them, but only of *offending* them. *Whosoever shall offend one of these*

little ones (an expression of most tender love) *which believe in me, it were better that a milstone were hanged about his neck, and that he were drowned in the middest of the Sea* Mat. 18.6. The other is in *Isaiah*, where God calls the *slaughter* of their *enemies*, a *Sacrifice* (as he does also elswhere, viz: Jer: 46, 10. &c.) and he seems by his manner of expression, to speak of it with abundance of *delight* and *complacency: The sword of the Lord is filled with blood, it is made fat with fatnesse, and with the blood of Lambes, and Goats, and with fat of the kidneys of rams, for the Lord hath a Sacrifice in Bozrah, & a great slaughter in the land of Idumea:* chap: 34, 6. To conclude, It is God's word, and I may speak it with confidence, let the wicked *plot against the just*, as much as he will, and *gnash upon him with his teeth*, (Ps: 37, 12) till his teeth break; all the wicked, first or last, *shall perish; and the enemies of the Lord shall be as the fat of lambs: they shall cōsume, into smoake shall they consume away:* Psal: 37. 20. It will not be done in an instant, neither are they burnt away suddenly *in a flame*: you must tarry God's leisure; and if *you believe*, you will *not make hast. The enemies of the Jewish Church* in Canaan were not destroyed *at once:* no more will the enemies of the Church in Generall. Be sure, they shall *by*

degree

degrees waſt away, as *in a ſmoake*; and *drop away* like *fat*, by the *fire* of God's anger. At the Feaſt of Tabernacles, *in ſeven dayes* the *Iſraelites* were to offer ſeventy bullocks: for the firſt, thirteen; for the ſecond, twelve; for the third, eleven; and ſo forward: every day diminiſhing the number by one. and the reaſon thereof, ſome Jewes conceive to be this, viz: To ſhew, how the *Seventy Nations* (for whom they ſay thoſe Sacrifices were offered) ſhould ſtill grow leſſe and leſſe, till all were ſubdued to the govermẽt of the *Meſſias Jeſus Chriſt*. Doubtleſſe the time ſhall come, when that prophecy, which is twice related in the Booke of *Iſaiah*, ſhall be fulfilled: *They ſhall not hurt, nor deſtroy, in all my holy Mountaine*: Iſa: 11, 9. chap: 65, 25.

I have been the longer in this chapter of *the puniſhments of the enemies of God's children*, becauſe I ſee that *God's children* have *ſo many enemies*, and becauſe I ſee how light a matter men make it, to wrong them, and perſecute them.

Envy.

Enviers are puniſhed, 1 With *Not having their deſire*: although (I muſt confeſſe) it be proper rather to *emulation*, then *Envy*, to *deſire* (for envy is properly *ſorrowing*

rowing at that which an other man hath, not because *I* have it *not*, but only because *hee hath* it: whereas *Emulation* is, because *I* have it *not*, or because I have it not *as well*, as hee) and therefore in the text which I am about to cite, after φθονεῖτε * *yee envy*, before the words καὶ οὐκ ἔχετε *and cannot obtaine*, you have, ζηλοῦτε (*yee emulate*) and we translate it, *desire to have*: *Ye lust and have not: ye envy, and desire to have, and cannot obtaine* James 4, 2.

*The greek copies read φονεύετε kill; and so the vulgar and Syriack translate, but Erasmus and Beza read it φθονεῖτε envy, because else the Apostle fell too much in his expression, viz. from kill, which is greater, to, desire to have which is lesse.

Adde hereunto, that their *envy* is seldome *to any purpose*. many times those whom they envy, *have the more for it*; and from *Esek* and *Sitnah*, they come to *Rehoboth*. This name *Isaac* gave to that well, in the digging wherof, the *Philistins*, who *envied* at him for his prosperity, and therefore *strove* against him in digging of his wells before, (called therefore *Esek*, and *Sitnah*, both which names signifie, *contention*) when they saw it was *to no purpose*, forbare to *strive* any longer: *Because* (said he) *now the Lord hath made roome* [a] *for us*, *and we shall be fruitfull in the Land* Gen: 26, 19, 20, 21, 22. I remember a saying of *Alexander's* to *Meleager* (who was angry with him, for bestowing a thousand Talents of Silver upon a Barbarian prince) *Invidos homines nihil aliud quàm ipsorum esse tormenta*

[a] *For so the word signifies from whence that name comes.*

tormenta, Envious men are meerely their owne tormenters, and nothing else. Q. Curt: l. 8.

Nay, perhaps, (for having an *evill eye*, because *God's eye* is *good*) they may not only be forced to be contented with that which is their owne, but be bid to *be gone* too; as the servãt was in the parable (because he envied at those who wrought but one houre, & received a *penny*, as well as he:) *Take that thine is, and goe thy way, I will give unto this last even as unto thee.* Matt: 20, 14.

2 *Not having Content of mind*, though they have never so much: which I take to be a very great punishment. *And Haman told them* (viz: his freinds, and his wife) *of the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and Servants of the King. Haman said moreover; Yea, Esther the Queene did let no man come in with the King unto the banquet, that she had prepared, but my selfe, and to morrow am I invited unto her also with the King: Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate.* Esth: 5. 11, 12, 13. *Though Elkanah* were kinder to *Hannah*, then he was to *Peninnah*; yet because *Peninnah* had children, and she had none, she remained *in bitternesse of Soule*, and refused to

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eate her meate. 1 Sam 1. 7, 10.

3 *Consumption of their Bodies* (which punishment they owe to themselves, and their own sin; as there are scarce any sinners, but are *filled with their owne devices* Pro: 1. 31.) *Solomon* saith, *Envy is the rottenes* * *of the bones.* So *David*, (speaking of mē envying the prosperity of the righteous) *They shall gnash with their teeth and melt away.* Ps: 112. 12. *Eliphaz* told *Job*, *Envy slayeth the silly one* Job 5. 2.

When Rachel saw that she bare Jacob no Children, Rachel envied her Sister, and said unto Jacob, give me Children or else I die Gen: 30. 1 (or, *I am a dead woman*, for so is the Hebrew כתה אנוכי)

If *Envy* be so much in the *eye*, (as I believe it is, *) it must needs cause a great deale of paine, because it is in a very *tender part* It is expressed in Scripture, (as we usually expound it) by the name of *an evill eye*: although that expression may be meant also of being *niggardly*, or *hard-hearted*, or *not* * *good* (that is *mercifull*, *liberall*, or *charitable*) see Matt: 20. 15. Prov. 23. 6. and the Appendix.

4 *Destruction both of Body and Soule. Envyings, Murders &c. Of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdome of God.* Gal: 5. 21. I might give you

* *Which is worse then what the Poet saith,* Intactis vorat ossibus me dullas: *See* Ovids *description of* Envy. Metam. *l.* 2. Fab. 12.

* *Horace uses* oculo irretorto, *Of him that doth* not envy; and Aristophanes *saies of an* envious man οὐδὲ τὸ βλέμμ' αὐτοῦ κατὰ χῶραν ἔχει.

* Good, *and* righteous *is often so to be meant in Scripture translation.*

you many instances of *severe punishments*, inflicted perhaps *for other sinnes*; but *upon such sinners*, who were *primarily*, if not *chiefly incited by envy* to doe what they did. I will mention only two or three. 1 The *King of the Egyptians*, who tooke up his resolution to persecute the *Israelites* (for which he suffered all those fearefull plagues) upon this motive, *Behold the people of the Children of Israel are more and mightier then we* Exod: 1. 9. 2 *Dathan* and *Abiram*, and their company. *They envied Moses also in the Camp and Aaron the Saint of the Lord*, sayes *the Psalmist* Ps: 106. 16. (viz: for being *above* the rest of the *congregation* Num: 16. 3.) and it follows immediatly in the next verse: *The earth opened and swallowed up Dathan, and covered the company of Abiram.*

3 The *Ephraimites*: who envying *Jephtha*, for conquering the *Ammonites* without caling them, made warre against him, and were overcome by him and the *Gileadites*, with the losse of no lesse then two and forty thousand men Jud: 12. 6.

Paul threatens the *Corinthians* well, if he found them guilty of this sinne, 2 *Cor.* 12, 20. but what he meant to do to them I know not.

Escape

Escape of malefactors suffered.

King *Ahab*, for making a covenant with *Benhadad* King of Syria after he had conquered him, was thus threatned. *Because thou hast let go out of thine hand, a man whom I appointed to utter destruction, therefore thy life shall goe for his life, and thy people, for his people*, 1 King. 20, 42.

Evill.

Calling it Good.

Wo unto them that call evill good, and good evill; that put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for bitter Isaiah 5. 20. This may be meant of *Judges* only, (who *say unto the wicked, Thou art just*, Prov. 24, 24. or, *Justifie the wicked for a reward, and take away the righteousnesse of the righteous from him:* as it follows here v. 23.) And it may be, it was spoken onely to *Priests and Prophets:* but this I am sure, it is a fault too cõmon *now*, both to *Ministers* and *others*, in very many things. *Separating frõ wicked men* is called *schisme*: *pride, neatnesse*; and *neatnesse, pride: cove-*

ovetouſneſſe, *frugality*; and *frugality*, *coue-ouſneſſe*; and twenty ſuch other *miſ-nanings* there are: whereby we ſee, men are very much *encouraged in evill*, and *diſcouraged from good*; being naturally apt to regard more, what they are *eſteemed to be*, then what they *are*.

Rendring it for Good.

In the *Proverbs*, you have this *threat*, *Who ſo rendereth evill for good, evill ſhall not depart from his houſe* chap: 17.13. *Jeremiah*, in that prayer of his againſt thoſe that conſpired his death, *chap.* 18. (wherein are ſuch bitter & paſſionate expreſſions) the *firſt and maine thing*, that he cōplained of, was their *rend'ring him evill for good* viz: by endeavouring to deſtroy him, although he had praied to God to preſerve them, v. 20. The *hainouſneſſe* and *deſert* thereof, you may gather by his interrogation, *Shall evill be recompenced for good?* v. 20. The *Dangerouſneſſe* thereof, and the *puniſhment* like to enſue, by his prayer immediatly following: verſ. 21. to the end of the chapter. There are not many prayers like it; for it begins with *Remember*, and concludes with *Forgive not*.

Extortioners

Extortion.

Extortioners are threatned with

1 *God's grievous anger. In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten mee, saith the Lord God Behold therefore, I have smitten my hand at thy dishonest gaine, which thou hast made, &c.* Ezek. 22,12,13. *Thou hast greedily gained of thy neighbours*] or, *thou hast gained of thy neighbour by Extortion* (or, *Oppression*) תבצעי רעיך בעשק for *greedily gaining of any one* is naught: and I thinke, the word בצע though it be *chiefly*, yet it is not *necessarily* meant of *ungodly gaining*; as may be conjectured by the addition of רע *Evill*, Hab. 2, 9. *Woe unto him that coveteth an evill covetousnesse* (or *gain:*) as if *some* such gaine as is expressed in that word, were *not evill*. So likewise here, there seemes to be an *Emphasis* in the word *רעיך thy *neighbours* (or thy *friends* and *familiars*) as if else, it had not beene such a matter, simply to *gaine*. at least there is an *Emphasis*, (and indeed, I thinke that it is *All*) in the word בעשק *by Extortion* (or, *Oppression*) for this, I conceive, is the onely thing, besides *poverty*, (now that I *may* call any one

* *The word comes from* רעה *to* feed, *and it seemes properly to signifie my familiar companion, that* doth eate of my bread (*as it is* Psal. 41, 9.) Conviva *a* Com-panion.

† *For unlesse the man were* poore, *the lender was not bound to release,* Deu. 15, 4.

one *my neighbour*, and *must* call *nothing common*, or *unclean*) that makes *Usury* unlawfull. As for that usuall distinction, making נֶשֶׁךְ (which signifies simply *increase*) to be the *lawfull* excrease, and תַּרְבִּית (which signifies *biting* *) the *unlawfull*, it seemes to mee to be taken away, by the placing of the same words in the text above quoted; for if this were necessarily *worse*, and an aggravation of the other, I thinke, it would have beene put *after* it, rather then *before* it. Besides this, the *Septuagint* translating the first πλεονασμὸν, and the *Vulgar*, *Superabundantiam*, (or, *superabundance*) seeme to take it for a *worse* thing then this: viz. not, for a *bare increase* of that which is *lent*; but an encrease *of such an encrease*, or a *multiplying excessive increase*, or *Usury*.

2 *Exclusion out of Heaven*, for the Apostle saith peremptorily, —*nor revilers*, *nor* † *Extortioners*, *shall inherit the Kingdome of God*, 1 Cor. 6,10.

* *Indeed* oppressing *and* exacting *is usually described in the Scriptures by* eating, *and* devouring: *See* Psal. 14,4. Mic. 3. 3. Hab. 3,14. Matt. 23, 14. *When one asked* Cato quid est fœnerari? *his answer was* quid est occidere? Cic. l. 2. de Offic.

† *Which I believe is the English of* ἁρπαγες, *in Latine*, rapaces, Quis in rapacitate avarior? Cic.

False Prophets,

THREATS

To *False-Prophets*, or, *False-Teachers*, and *Seducers.*

They are Punished, or Threatned

1 With *being Deceived themselves* (though they *deceive others.*) *But evill men, and seducers, shall wax worse, and worse; deceiving, and being deceived*, 2 Tim. 3. 13. For, as (in generall) none *hurt* themselves *more*, then they who hurt others, most: so none are more *deceived*, then such *deceivers.* They are deceived *by the Devill*, when they *doe* what they *should not*; and they are deceived *by God*, when they *suffer* what they *would not*; which they are sure to doe.

2 *Impenitencie, and growing worse and worse.* Worse in *sinne*, and worse in *misery. But evill men and seducers shall wax worse and worse*, 2 Tim. 3, 13. (as you had before)

Evill men] for such are evill *in graine*, *wickedly* (or *malitiously*) *wicked*, who do not only hold false doctrines themselves, but *teach men so.* In *Matthew* ch. 24 we read, that after our Saviour had said to his Disciples, *There shall be false Prophets* (vers. 11,) he presently added, *And because iniquity shall*

shall abound, διὰ τὸ πληθυνθῆναι τ ἀνομίαν verſ. 12. That grand *Deceiver* (Antichriſt, whoſe *coming is with all deceiveableneſſe of unrighteouſneſſe*, 2 Theſſ. 2,10.) is called ὁ ἄνομος, *The* (or, *that*) *wicked one*, (as the devill is called ὁ πονηρὸς;) as if none were ſo *wicked* as hee, 2 Theſſ. 2, 8. *Seducers*] in the originall, γόητες, that is, *jugglers*, or *witches*. The Apoſtle in his Epiſtle to the *Galatians* (ch. 3, 1.) asked them, τις ὑμᾶς ἐβάσκανεν; *who hath bewitched you?* as if he thought it impoſſible for them, unleſſe they were *bewitched*, having had Jeſus Chriſt ſo *evidently ſet forth before their eyes* (as evidently, as if he had beene *crucified among them*) yet nevertheleſſe, to be drawne aſide from the truth, and be made to *ſee another Goſpell*: which indeed was *not* another goſpell (as it is ch. 1,7.) but onely thoſe *juggling fellows*, by their *deluſions* (dazling their eyes with *witty arguments*, and *ſpecious pretences*) made it *ſeeme* ſo to them, who had but a *weake ſight*. So in the 8 verſe of this chapter, he compares them to *Jannes* and *Jambres*, who (they ſay) were two of the chief of the *Egyptian witches*. It is ſaid of *Simon Magus* (Acts 8,9.) that *he uſed ſorcery, and bewitched the people of Samaria*. you may tranſlate, *By uſing Sorcery he bewitched* &c. as if inſtead of μαγεύων ἐξίστων (τὸ ἔθνος)

νος) it were ταῖς μαγείαις ἐξιστῶν: for so it is expressed vers. 11. and so it is usuall in the Scripture (both the Old and New Testament) to joyne the effect to the cause, with the conjunction *And*, and in the same *Syntaxis*. were it not so, we could not render ἐξιστῶν *bewitched*. for the word most usually signifies, *putting a man* * *out of his wits*, or making him *mad*: (at least, *for a time*, as in an *extasie*) so that you may render it, *By sorcery he sett the Samaritans beside themselves*. For although the word seeme *to mee* to be very well rendred (according to *Cicero's* translation) *in admirationem* * *traducens*, *drawing the people into admiration of him*, viz. by doing *miracles and signes* (by his witchcraft) as it is v. 13. (as usually those do, who practise such things:) yet because it appeares, it was no *ordinary admiration* to which they were drawne, but an *Amazement* * even to *stupifying* (and therefore *Beza* translates it *obstupefecerat*:) and because the word, for the most part, is so used; and because *Erasmus*, and likewise the *Vulgar* (in the 11 verse) have so translated it, (not without *Beza's* liking) such a translation cannot be much misliked. Had not that people been given up to *madnes*, it was impossible, 1 That they could have been deceived *so many* of them: *To whom they*

* De statu mentis dejicere.

* *For so the passive* ἐξίστασθαι, *is used for to* admire, vers. 13. *of that Chapter, and elsewhere.*

* *In my Country we call them* mazed, *who are out of their wits.*

they all gave heed from the least to the greatest verse 10. 2 That they could have been deceived so *long a time*; *Of long time he had bewitched them* v. 11. 3 That they could have been deceived *in so grosse a manner*, as to beleive that *this man was the great power of God*: for so he* called himselfe, and so they also esteemed of him, saying, *This man is the great power of God*, verse 10. (In their owne wordes confessing him to be a *man*.) Beza upon the word ἐξεστῶν (formerly mentioned) sayes, *id est, ita sibi conciliârat suis præstigiis, ut cœco quodam furore amentes, toti essent illi addicti*, that is, *he had so wonne them over to him by his jugling tricks, that in a blind fury, like so many mad men, they were wholy addicted to him.* There hath been very often experience of the like *madnesse* in many countries; and there is still. For *Seducers* & *falseteachers*, although they deliver never so strange, and absurd opinions, yet you shal have the people, who were but even now of another mind, presently runne after them, & hang upon them, even to the hazarding of their lives and fortunes, in such a manner, that you would thinke they were *bewitched*; even as bad as when a *man* is bewitched to love a *deformed woman*, whom formerly he loathed, by the strength of a *potion* which she hath given him

* Dicebat se sublimissimam esse virtutem hoc est eum qui sit super omnia pater Irenæus.

him, It is said of the *whore of Babylon, that all Nations were deceived*, (to *commit fornication* with her) *by her sorceries*, Rev: 18, 23. And that she hath in her hand a *Golden cup*; (as if she bewitched them by such a potion,) chap 17. 4.

The Apostle could not have had a better word for these men, then γόητες, *jugglers*; for such kind of fellowes they doe notably resemble, both in couzening and cheating men of the *truth*, as *they* doe of their *monies*; & in being as good at *slight* of *tongue*, as *jugglers* are at *slight* of *hand*. But they may not think to carry the matter so, for they are *threatned*.

3 With *Discovery of their errours. But they shall proceed no further, for their folly shall bee manifest unto all men.* 2 Tim: 3. 9. *Folly*] in the Originall, ἄνοια, *want*, (or *corruptnes*) *of judgment*; as it is verse 8, διεφθαρμένοι τὸν νοῦν, (which we render, *men of corrupt minds*) whereby they become ἀδόκιμοι περὶ τὴν πίστιν (as it is in the same place) not so much reprobates, as reprobants *concerning the faith*: such as have ἀδόκιμον τὸν νοῦν, *a pallat. or judgment out of taste*, that will not δοκιμάζειν τὸ θεὸν ἔχειν ἐν ἐπιγνώσει, Rom: 1.28. *i.e.* relish and approve of the truth, or *favour the things of God.* Matt. 16. 23. *Ezekiel* told the *false Prophets* in his time, that the *foundati-*

tion

rion of the Wall, which they had built and daubed with untempered morter, should be *discovered*, Ezek: 13. 14. And the *pillows*, which the *false Prophetesses* sewed under mens armes, *torne of*, verse 20.

4 *A Curse. Though wee or an Angel from Heaven preach otherwise unto yon* (ἀναγγελίζηται ὑμῖν, παρ' ὃ εὐηγγελισάμεθα ὑμῖν) *then wee have preached, let him be accursed*, Gal: 1. 8. And againe verse 9. *As wee said before, so say I now againe; if any man preach any other Gospel unto you, then that ye have received, let him be accursed.* in the first verse it was εὐαγγελίζηται ὑμῖν, in the next ὑμᾶς: as if he had said, whosoever tells you any thing, or preaches to you any *point of Doctrine* different from mine, let him be *Anathema*; but *especially*, if he teach you, as an *Evangelist*, some *new Doctrine, altogether different*; if he goe about to *Gospel you*, or *principall you* clean another way.

5 *Shame* * ; (when their *vizard* is taken off, and every one sees their *falshood*) *And it shall come to passe in that day, that the Prophets shall be ashamed every one of his visiõ, when he hath prophecied: neither shall they wear a rough garment, to deceive. But he shall say, I am no Prophet, I am a husband-man; for man taught me to keep cattell frõ my youth.* Zach: 13. 4, 5.

6 *Death.* It was the punishment ap-

* *In Isaiah c. 45. 16. where we translate,* They shall goe to cõfusion together that are makers of Idols. *The Latine translation renders,* fabricatores errorum, makers of errours. *our Hebrew is* חרשי צירים

appointed *by the Law. But the Prophet, which shall presume to speake a word in my name, which I have not commanded him to speake;* or, *that shall speak in the name of other God's, even that man shall die*, Deut: 18, 20.

Shall presume to speake] in the Hebrew it is יזיד לדבר *shall be so proud as to speake*: and so verſ. 22. where we render *presumptuously*, in the Hebrew it is בזדון i. e. *in pride*. what greater *pride*, or arrogance, then for a man, either to take upon him the perſon of a King, and to be an Embaſſadour when he hath no commiſſion; or, if he have a commiſſion to be an Embaſſadour, to goe beyond his commiſſion, and ſpeake what he pleaſes on his owne head?

It was the puniſhment *threatned* by Iſaiah, *Therefore the Lord will cutt off from Iſrael head and taile, branch and root in one day; The ancient and honourable, he is the head: and the Prophet that teacheth lies, he is the taile*, Iſa. 9. 14. 15.

It is the puniſhment *prophecied* by *Zachary* (to be executed by their owne parents) *And it ſhall come to paſſe, that when any ſhall yet prophecie, then his father and mother, that begat him, ſhall ſay unto him; Thou ſhalt not live: for thou ſpeakeſt lies in the name of the Lord: and his Father and Mother that begat him, ſhall thruſt him thorow*

when

when he prophecieth: chap. 13. 3.

Hananiah, for prophecying to the captive Jewes, their *returne* from Babylon *within two yeares*, was threatned by *Jeremie* to *die within a year after*, & dyed accordingly Jer. 28.16, 17. There is abundance of *anger* to be read in the expressions, which the Prophet used, when he threatned him: *The Lord* (saies he) *hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold I will cast thee off from the face of the earth* verse 16. *I will cast thee* in the originall it is שלחך *I will Send thee*; as we say, I will *send thee going* with a witnesse. as if he had said, *For going, when thou wast not sent, thou shalt be sent, when thou woudst not goe.* I have elsewhere observed, that it was usuall with the *Prophets* in their *threats*, to make use of such words, wherewith they had expressed the sinne, which they threatned; even as it was usuall with God in *punishments*, to make them have a resemblance, with the nature of the sinnes which he punished.

Shemaiah prophecying in the same manner, both he, and his whole family were threatned to be *cut off* chap. 29. 32.

Ahab, and *Zedekiah* prophecying in the same manner (and dissuading the Jewes from obedience to the King of Babylon)

were by *Nebuchadnezzar roſted to death*: c. 29. 22. And after their death, it became an uſuall *curſe* among the people, whom they had thus indeavoured to deceive: *The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon roſted in the fire*, verſe 22.

When the Councell of the Jewes would have put the Apoſtels to death as being *falſe Prophets*, Gamaliel adviſed them to forbeare; as reckoning, that if they were ſuch indeed, they would be *ſure to periſh*, though *they* ſhould doe nothing to them. he produced alſo his examples for it; as firſt, *Theudas*; * who *was ſlaine* (ſaies he) *and all that obeyed him were ſcattered, and brought to nought*, Acts 5. 36. Secondly, *Judas* of Galilee, *he alſo periſhed*; (ſayes he) *and all, even as many as obeyed him, were diſperſed*, Acts 5. 37. This *Judas* was otherwiſe called *Judas* the *Gaulonite*, and thoſe that adhered to him, *Gaulonites*, or *Galileans*. Some of his ſect were ſlaine by *Pilate*, as they were ſacrificing *for themſelves*; becauſe they forbad ſacrificing *for the ſafety of the Romane Empire*; and therfore it is ſaid: *He mixed their blood with their Sacrifices* Luke 13. 1. The firſt beginning of this ſect, was at the time when *Cyrenius* was ſent from *Auguſtus* for raiſing of a taxe in *Syria*

* *There were two of the name. ſee* Beza.

Syria and *Judea*: For *Judas* then disswaded the people from paying it, telling them, they were tributary to none but God. *

* *Joseph. l. 7. de bello, c. 28.*

You have read of the death of 450. prophets of *Baal* at one time 1 King. 18. And you may read of the miserable end of *Arrius*, and divers other such Hereticks.

6 *Speedy destruction* (if not *damnation*, for so the English translations renders the word ἀπώλεια.) *Whose judgment now of a long time lingreth not, and their damnation slumbreth not* 2 Pet: 2.3. *Lingreth not*] not, as if *time* could goe away *faster*; or *that time*, when their judgment should be executed, come any *sooner*: but to shew, that the *long suffering* of God, which had *waited* a great while, and not pronounced judgment till he saw they would not repent, resolved now to tarry no longer. God may be said to *hasten* a thing in *its time* (or although it have an *appointed time*) Ezek: 60. 22: because he doth not *deferre* it, although men *fear*, or *hope* that he will. *Lingreth not*] Hence forward their judgment *lingreth* not, or, is not *idle*. * It is not at a stand, either in *going* or *growing*; but grows greater, and greater, according as they *treasure up wrath against the day of wrath*. By their *Destructive courses* * which they *take*, or their *Doctrines* * which they *teach*, if they *doe not upon others*, they will

ἐκ ἀργεῖ *in the Geneva translation* was long agoe not afarre off.

* αἱρέσεις

* ἀπωλείας v. 1.

certainly *bring upon themselves swift destruction* verse 1. I say *destructive courses*; for so I think τῖς ἀσωλείαις may well be rendered in the verse following; though it signifies *destructions*, and we render it, *pernicious waies*. In the Spanish edition (saith *Beza*) and in six manuscripts, 'tis ἀσελγείαις, & the vulgar translate it *luxurias*; we may english it *lascivious courses*. now as *Beza* saith, that this reading agrees well with the *description* which followes in this chapter of *lascivious Nicolaitans*, so doe I say, it agrees very well with the *practise* of most of your *false teachers* of these times, both in this and other countries; most of them *walking after the flesh in the lust of uncleanesse*, verse 10.

Swift destruction] ταχινὴν ἀπώλειαν, or *destruction in a short time*, as it is chap. 1. 14. ταχινή ἐστιν ἀπόθεσις τ̃ σκηνώματός μ̃, which signifies *word for word, the leaving of my Tabernale is swift*. But we translate it, *shortly I must put off this my Tabernacle*.

Bring upon themselves swift destruction] any hurt that men *bring upon themselves* must needs be *swift*, because they doe not use the meanes to *prevent* it.

In *Ezek.* 13. 14, it is said to those false Prophets, that *daubed* up a *wall* of security for the Jewes, (bearing them in hand, that they

should

should be safe enough from their enemies, whatever God had threatned to the contrary) *So will I break down the wall that ye have dawbed of untempered morter, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall bee consumed in the midst thereof; and ye shall know that I am the Lord.* So that they shall die suddenly, as with the fall of a wall: or if they died not when the wall fell, they should not live long after. In the ninth verse they are thus threatned; *And my hand shall bee upon the Prophets that see vanity, and divine lies: They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the Land of Israel, and ye shall know that I am the Lord God.* For whether by being *written in the writing of the house of Israel*, be meant, being written *by God afore*, among those that *should* returne againe to Canaan out of Babylon (as God seemes to have had a *booke* of those who should *enter* into it, in the time of Moses Exod 32.32.) or whether it be meant of being written *afterward by men*, among those who *did* return again out of *Babylon* (as you may see an account taken by *Ezra*: Ez: 8. & as there was an account taken by *Moses*, when they came out of Egypt Num: 2.) or

whether somewhat more then so, be meant in those words, I know not: but it is cleare by the words following (which it may be are but an interpretation of thē), that those Prophets, who bare the people in hand, there would be *no captivity*, should *suffer* most by it, and never returne into the Land of Israel.

If there had been nothing *threatned* in Scriptures against such men, yet you may *gueſſe* their *end* and *punishment* to be bad enough, by the *names* which they have given them in the Scriptures: as of *Theeves* and *Robbers* Joh: 10.8. (for of such *Austin*, and *Chrysostome* thinke those words to be spoken.) Nay, of *Wolves*, Matt. 7. 15, and *Foxes*, Cant: 2. 15. These names they very well deserve, in regard of their manner of *hunting after soules* (as *those* creatures doe after sheep) to make a prey of them; for this speech is used concerning the *False Prophetesses* * *in Ezekiel*, chap 13. 18. Now we know how such beasts are *used*, if *they are taken*: and therefore many of these are sure to be *destroyed*, because they are *sure* to be *taken*. Saint *Peter* saith, they are as *naturall bruit beasts, made to be taken and destroied* 2 Pet: 2. 12. It is but *talio*, *like for like*, that they should be so punished; because they *destroy others*. for if he, who takes away the life

* *Some think they were men, so called because of their effeminatenes.*

life of the *body*, be punished *in the same manner*; why not also he, who takes away the life of the *Soule?* In like manner, we might guesse by the name that is given to their *doctrine*, being called a *Gangrene*, 2 Tim: 2. 17. Now where a *Gangrene* is, that part of the body must be *cut off*; and so *Paul* wished they were, who with *false doctrine* had troubled the Galatians, chap. 5. 12.

Threats

Of *False-Teachers.*

Peter saith, that under the *Old Testament*, *there were false Prophets among the people* 2 Pet: 2. 1.

John saith, that under the *New Testament*, even in his time, *many false Prophets were gone out into the world*, 1 Epist 4. 1. (*gone out*, like Foxes out of their holes to make a prey of the Soules of men.) and therefore he bids them not believe *every spirit, but try the spirits, whether they are of God*, as it is in the same verse *Every spirit*] For a *spirit* they will all pretend, and a *Spirit* is all they do pretend. A *spirit* it is that moves thē, but it is an *uncleane spirit*; and therefore let thē take heed how they miscall it, and so *blaspheme* against the *Holy Ghost*. It was presently after our Saviour had reproved the Pharisees,

Pharisees, for saying he did *cast out divells by the prince of the divells* (wheras he doth it by the Spirit of God) that he added these wordes, *Wherefore I say unto you, all manner of sinne and blasphemy, it shall be forgiven unto men, but the sinne and blasphemy against the Holy Ghost shall not be forgiven unto men.* Mat: 12. 13. If it be not *The blasphemy* against the Holy Ghost, I am sure it is a *blasphemy* against it, as well to say, that *the spirit of the divell* is *the Spirit of God*, as to say *the Spirit of God* is *the spirit of the divell*; or to say, that what is done by one, is done by the other. Nay, methink, it brings *more disgrace* (or *blasphemy*) upon the *Spirit*: because all those wicked actions, which such men commit, will be said to proceed from that *spirit*, which they pretended. I am sure, if *the Spirit of truth* be not, *the Word of truth* is very much *evill spoken off* (or *blasphemed*) by reason of such men, 2 Pet: 2. 2.

Luke, in the Acts of the Apostles, instances in some, that taught *circumcision** at Jerusalem, chap 15. 5, and some, that came from *Judea* & taught it in *Antioch* vers: 1.

Threats and *propheſies*, that there *shall be false teachers*, The *Apostles* have more then one. *There shall be false teachers among you, who shall privily bring in damnable heresies*, 2 Pet: 2. 1. *Privily bring in*] or *bring in by the*

* *In detestation of this doctrine Junius* (in parall:) *saith it was that the* believers *at Antioch gave themselves the name of* Christians *instead of* Nazarens: *which was the common name that the Jewes gave to all* believers, *and not as some say to the* sect of circumcision, *for in* Acts 25. 4. *Paul, who taught the contrary, is called the* ringleader of the Nazarens.

the by, παρεισαξουσι, together with *some truths* as one would make *bad* mony passe with *good*, & as it is said in Isaiah, The Lord hath *mingled a perverse Spirit*, chap: 19. 14. They doe their worke *slily*, not *breaking open* houses, or *going* into them *openly*; but *creeping**, and *slipping in with others*, that are honest, 2 Tim: 3 6. Insomuch that it is a very hard thing, not to be couzend by them: and therefore the *times*, when such men shall abound, may well be called, χαλεποὶ, *difficult*, for so they are, verse 1. (though I say not for this reason.)

* ἐνδύνοντες εἰς τὰς οἰκίας.

From our Saviour's owne mouth, we are threatned twice in one chapter, Matt. 24, *And many false Prophets shall arise*, vers: 11, and so againe verse 24. *There shall arise false Christs and false Prophets. Shall arise*] or shall be *raised*, (for so the Greek word ἐγερθήσονται signifies.) viz: by the power of the divell, and God's permission, like so many *spirits* (for by this name they are called, 1 Tim: 4. 1. 1 Joh: 4. 1.) *conjured* up, to *trouble* the world. but this I speak not, as if I were ignorant that the word, *raising*, is applyed also to *good* Prophets, both in the new Testament. Matt: 11. 11. And in the Old, Deut: 18. 18. As likewise to *Priests*, and *Kings*, 1 Sam: 2. 35. 1 Kings 14. 14.

THREATS, or PROPHESIES.

Of *Being seduced* by *False-prophets* or *False-teachers.*

Paul sayes, *Some* shall be *seduced: Now the spirit speaketh expresly, That in the latter times some shall depart from the faith,* 1 Tim: 4. 1. And this they shall doe with a *Love to errour* (we see daily how *greedily* men drink in any thing that is *erroneous*) προσέχοντες πνεύμασι πλάνοις, *giving heed to seducing spirits* (as it is in the same verse,) The word προσέχειν, which we render *taking heed*, expresses as great *Diligence*, as προσκαρτερεῖν doth *Constancy*, in *adhering* to any one. it is used of those that *followed Simon Magus* Act 8. 10. Nay they shall doe it with a *Loathing* of the *truth*, such as a *diseased* body hath of *wholsome food. For the time shall come, when they will not endure sound* (or wholsome) *Doctrine* (τῆ ὑγιαινούσῃ διδασκαλίᾳ οὐκ ἀνέξονται) *but after their owne lusts shall they heape to themselves teachers, having itching eares, and they shall turne away their eares from the truth, and shall be turned unto Fables* 2 Tim: 4. 3.

Peter sayes, *Many. And many shall follow their pernicious waies* 2 Pet: 2. 2, And so our Saviour had said before him, even of such as should

should *believe an other Christ*) *many shall come in my name, saying : I am Christ, and shall deceive many* Matt: 24. 5. There have been divers *false Prophets*, who have not only *taken upon them to come in Christs name*, but have *taken Christ's name* upon them; as *Dositheus, Simon, Theudas, Manes*, (who had his twelve Apostles) The *Anabaptists* of *Munster*, David George &c.

Now their *being seduced* proceeds: First, from their *owne Hypocrisy*, viz: Because they never *loved* the *truth truly*, or because they *received not the love of the truth*, when they received the truth, 2 Thess: 2. 10. Secondly, from the *hypocrisy* and *cunning* (for usually they goe together) of the *Seducers* (as the Apostle saith) *speaking lies in hypocrisy* 1 Tim: 4. 2. I say *cunning*: For, as it is said of *Antichrist*, that he *shall* come: So it may be said, of most *false teachers*, that they *doe* come ἐν πάσῃ ἀπάτῃ * 2 Thess: 2. 10, that is, not only with all *deceivablenesse*, (as we render it, meaning thereby *deceitfullnesse*) for *so* they come even to the *Elect*, who are not deceivable; but with *actuall deceit* (as those words litterally signifie) τοῖς ἀπολλυμένοις, *to those that are to perish.*

Had not the *Elect*, the *Spirit to lead them*, and the *word* to *light* them, *they* would never be able to *avoid* their *snares*; for our Saviour

* *Yea and* πάσῃ δυνάμει *as it is in the ninth verse: but perhaps it is not meant so much*, with all power, as with all sorts of miracles & strange works.

viour faith of some of them, *And shall shew great signes*, and *wonders*, *insomuch that if it were possible, they shall deceive the very Elect* Matt: 24. 24. Thirdly, from *God's justice* upon those who are *seduced*, for their *hypocricy*: *Because they received not the love of the truth &c. And for this cause, God shall send them strong delusions, that they should believe a lie*, 2 Thess: 2. 10, 11. *Strong delusion*] * ἐνέργειαν πλάνης. or, *the efficacy of delusion* (for so the * words in the Originall signifie) i. e. *Delusion, that shall prevaile with them. Them*] that is, *those that perish* (or those that *shall* perish) for with the *Elect* & *sincere* Christian it shall *not* prevaile. I might name a great many more causes, or occasions of mens *being* seduced, but that I am loath to goe beyond my bounds. There is one, which I cannot forbeare to name, because there hath been so frequent experience of it in these times; and that is *Covetousnesse*. according to the words of Paul, *For the love of mony is the root of all evill. which while some coveted after, they have erred from the faith &c.* 1 Tim: 6. 10.

The *End*, for which God *permits* men to be thus *seduced*, is said to be, *That they which are approved* (and are not *hypocrites* as *they* are, but *sincere*) *may be made manifest*, 1 Cor: 11. 19. which, it seemes, is so *resolutely* intended to be effected by *this meanes*, that it

it is there said, not ἔσονται, there *shall* be, but δεῖ τὰς αἱρέσεις εἶναι, there *must* be *heresies among you, That those which are approved &c. They, who are thus seduced by them,*

Shall have this punishment, if they have no other, viz: To *be befooled and decieved by them, and recieve no good at all of them,* as they *expected*. God saith of the false prophets, *They make you vaine* (or they *deceive* you, so *Hierom*, and the *Chald:* par.) Jer. 23. 16. and so verse 32, *They shall not profit this people at all.*

Feare

Threatned and inflicted upon the wicked.

1 Of *God.* It is said that, when *Jehosaphat* fell to teaching the people the Law of God, *The feare of the Lord fell upon all the Kingdomes of the lands that were round about Judah, so that they made no more war against Jehosaphat* 2 Chron 17. 10. Because, though they did not acknowledge him *themselves*, yet this they knew, that *whoever* he was, if he were able, he would protect *those that did acknowledge him*, when they were *obedient* to him, see Chron. 20. 29.

2 Of *The Godly*: *Egypt was glad when they departed, for the feare of them fell upon them* Ps 105. 38. So that the *favour*, which they

they had *in the sight of the Egyptians*, to borrow their Jewels (Exod: 11.3.) seemes to have had more *feare* in it then *love*; which made them to lend, not so much to furnish them for their journey, as that they might be the sooner rid of them. For what *love* is so great, as to make a man lend another a great deale of money, just as he is running away. Observe therefore God's wonderfull manner, of making the enemies of his Children serviceable to them.

3 Of *Such as themselves are*. *Behold I willbring a feare upon thee, saith the Lord of Hoasts, from all those that be about thee.* Jerem: 49. 5. to the *Ammonites*. and so of the *Elamites* verse 37. *For I will cause Elam to be dismayed before their enemies. I will*] indeed this worke is very proper to *God*, and very much to be observed; especially when we see it in such men as were otherwise *bold* and *fearlesse*.

4 Of *Any thing*, and for *nothing*. With *this fear* God threatned the Israelites themselves, if they persisted to *walke contrary* to him: *And upon them that are left alive of you, I will send a faintnesse into their hearts in the lands of their enemies, and the sound of a shaken leafe shall chase them, and they shall fly as flying from a sword, and they shall fall when none persueth* Levit: 26. 36. So Deut: 28. 65.

28.65,66,67. *The Lord shall give thee there a trembling heart, & fayling of eyes, and sorrow of mind &c.* Certainly this *fearefulnes* was a greater punishment to them, then their *captivity*: and is as great a punishment almost, as can be inflicted; as may be guessed by the *Emphasis*, and *estimate*, which seemes to be set upon the *blessing* that is contrary to it, viz: when *none shall make us afraid.* For this blessing was promised *to the Israelites*, if they would be *obedient*, in the Chapter of Leviticus above quoted verse 6. It was promised by *Job* to the *godly man* chap. 11.19. And it was promised and prophecyed by the Prophets *to believers*, in the time of the Gospel, *Ezek:* 34.28. *Jer:* 30. 10. &c. Neither hath the *punishment* of *fearefulnesse* been only *threatned*, to the *wicked*; or the *blessing* of *boldnesse* only *promised* to the *godly*; but *constant experience* hath made it good, that the wicked are seldome *free* of their *punishment*; or the godly *to seek* of their *blessing*. *Bona conscientia prodire vult, & conspici; ipsas nequitia tenebras timet* * which I cannot render in better english, then this: *The wicked fly, when noe man pursueth, but the righteous is bold as a Lion.* Prov. 28. 1.

* *Sen: Epist: 97.*

Feare of *men*, and *Fearefulneſſe*, *out of diſtruſt of God's goodneſſe.*

The feare of man bringeth a ſnare, Prov: 29. 25. *A ſnare*] to make men fall into *miſchife*, and *miſery*, (for it follows, *Who ſo putteth his truſt in the Lord ſhall be ſafe*) *as well* as, or becauſe, it is a *ſnare* to make them fall into *miſcheife* and *ſinne*; even as it was to *Saul*, whenhe was commanded to deſtroy all the *Amalekites*, according to his owne words; *I have ſinned, for I have trangreſſed the commandment of the Lord, and thy words, becauſe I feared the people, and obeyed their voyce* 1 Sam: 15. 24. I ſay, *according to his words*; becauſe by *theſe words*, it may be gathered that this *feare*, was the cauſe of his ſin: but otherwiſe, that which is immediatly intended in them, ſeemes to be a *Confeſſion* of *that feare*, as a ſin *it ſelfe*: for *the* ſame word is prefixed to *tranſgreſſed*, and to *feared* כי יראתי *becauſe I tranſgreſſed*, and כי יראתי *becauſe I feared.* And indeed, they that are *fearefull of men*, if they be ſo *out of diſtruſt of God's providence, and doubting of his faithfullneſſe* *(no queſtion) doe ſinne very grievouſly. In the Revelation, you have this threat: *But the fearefull and unbelieving &c. Shall have their part in the lake which burneth with fire and brimſtone*, Chap: 21. 8.

* *Such* feare, *as is forbidden* Iſa: 8, 12, 13 Matt: 10. 28. 1 Pet: 3. 14.

Flatterers

Flattery.

*Flatterers with God** punished

With *Destruction*, without God's exceeding great mercy, even *multiplyed* mercy; as may be gathered by what the Psalmist saith *Ps.*78.36,37,38. *Nevertheless they did but flatter him with their mouth: and dissembled with him in their tongue. For their heart was not right with him: neither were they stedfast in his Covenant. But he being full of compassion forgave their iniquity, and destroyed them not: Yea, many a time turned he his anger away. Yea many a time turned he &c.*] In the Hebrew it is, הרבה להשיב *He multiplyed to turne away his anger*; to intimate, how much their *Hypocrisie* provoked him; as if he had said, His *hand* was *up* again and againe; and had he not *multiplyed* to *pardon*, they must needs have been *Destroyed*.

* *See* Hypocrisie.

Flatterers with themselves punished,

1 With *certaine and severe punishment*. *And it come to passe, when he heareth the words of this curse, that he blesse himselfe in his heart, saying, I shall have peace, though I walke in the imagination of my heart, to adde drunkennesse to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousie shall smoake against that man; and*

all the curſes that are written in this booke, ſhall light upon him, and the Lord ſhall blot out his name from under heaven, Deut. 29. 19,20. He ſhall find that he did but *curſe* himſelfe, when he thus *bleſſed himſelfe*; and this ſhall be a great addition to his puniſhment, viz.

2 *Vexation*, upon diſcovery of their folly: *He flattereth himſelfe in his owne eyes, untill his iniquity be found to be hatefull* Pſalm. 36.2. But this, perhaps is not till they have eaten of the fruit of their folly, and are puniſhed.

3 With *being made more miſerable* by thoſe courſes, in which they thought themſelves *happy*. *Let them* (or, *they ſhall*) *be taken in their own devices: For the wicked boaſteth** *of* (or *commendeth*) *his heart's deſire*, Pſal. 10, 2, 3. The laſt verſe, in the Latin Tranſlation, is thus rendred. *Quia laudavit impius deſiderium animæ ſuæ: & avarus applaudens ſibi blaſphemavit Dominum: Becauſe the wicked hath praiſed the deſire of his ſoule; and the covetous man, applauding* (or * bleſſing) *himſelfe, hath blaſphemed God.*

* הלל על תאות

* *In Hebr.* בצע ברך נאץ יהוה we *tranſlate*, bleſſeth the covetous whom the Lord abhorreth.

This ſinne is as *dangerous*, as it is *common*, and it is very *common*; for (as one ſaith[a]) *Quis ſibi verum dicere auſus eſt? men are afraid to tell themſelves the truth.* That, they thinke, will beget nothing but *vexation*, and

[a] Sen. de tranquil. anim. c. 10.

ſorrow

sorrow, and *hatred*; (as usually the best chirurgian puts a man to most paine in a dangerous wound;) and therefore they resolve rather to *heale* * the wound *slightly*, then be troubled to *cure* it. But alas! what foolish courses do men take! they are *desirous* (and threfore most *wicked*;) but they are unable, (& therefore most *unhappy*) to *deceive* * *their owne selves*. They can *gaine* no more by so doing, then if a man should play at chesse with the right hand, and win the game of himselfe with the left. They cannot act behind the curtaine to themselves; unlesse they could stand on both sides the curtaine; which they can never doe. Though thou hast *burnt* * *off* the *hand* of thy *conscience*, that it cannot *strike* thee; thou canst not *put out* the *eye* of thy *conscieuce*, that it cannot *see* thee. And therefore the saying of *Cato Major* was excellent, μάλιστα δεῖν ἕκαστον αὐτὸν αἰδεῖσθαι, μηδένα γὰρ ἑαυτοῦ μηδέποτε χωρὶς εἶναι) *Every man ought to reverence himselfe most, because no man can ever be out of his ownsight.*

* Jer: 6, 14.

* Jam: 1, 22.

* 1 Tim: 4. 2. quorum conscientia cauterio resecta est; *so Beza.*

Flatterers of *other Men* are punished.

1 With *Being looked upon as enemies, by those whom they flatter. He that blesseth his freind with a loud voyce, rising early in the morning, it shall be counted a curse to him* Prov: 27. 14.

2 *Being hated and curſed by every one elſe. He that ſaith unto the wicked, thou art righteous him ſhall the people curſe, and nations ſhall abhorre him* Prov: 24. 24, for though theſe words, by the verſe that goes before *, *muſt* be interpreted only of *Judges*; yet, by the verſe that follows, they *may* be interpreted of any other men.

* *If there be any regard to be had to what lyes upon, and what lyes under, in a* heap *of* proverbs.

3 *Being cutt off*: eſpecially ſuch as as flatter great men, to doe others miſcheife (ſuch as I beleive the Prophet meant) *The Lord ſhall cut of all flattering lips* Pſ: 12. 3. Of this ſinne in *Miniſters*, ſee in the chapter of *Miniſters*.

If there were no *Scripture* at all for it, I make no queſtion of it, that flatterers ſhall be ſeverely puniſhed, becauſe they are ſo much I ſay not, *partakers*, but *cauſers*, and *encouragers* of *other mens ſinnes*; *cauſers* of *pride, idleneſſe, ſecurity*, and of all the ſinnes that follw them; *and encouragers* of any beſides. When one told *Demaratus*, that *Orontes* had not uſed him well, to give him *ill language*, he made anſwer οὐδὲν ἥμαρτεν εἰς ἐμὲ: οἱ γὰρ πρὸς χάριν ὁμιλοῦντες βλάπτουσιν, οὐκ οἱ μετ' ἀπεχθείας, *he hath not offended me at all; for, I count, thoſe that pleaſe a man, hurt him; and not thoſe that diſpleaſe him.*

Neither is *Flattering of others* the occaſion of much ſinning *only in them*, but in *our*

ſelves

ſelves alſo. For as *Truth*, or the vertue of *Telling Truth* (for which we want a name as well as the *Grecians*; *) ſo in like manner *Flattery* (or the vice of *Lying to* a neighbour) being an *homiletick* habit, is verſed in *actions*, as well as in words. So that the *flatterer*, whether it be* ὁ ἄρεσκος he that makes *pleaſing* his only *end*, or κόλαξ he that makes *profit* his *end*, & *pleaſing* the *meanes*, (being not able to *pleaſe* without complying) muſt *doe*, as well as *ſpeake*, to *pleaſe* him whom he *flatters*. he muſt doe as hee *does*, and doe as *he will have him*, if it be never ſo bad. Therefore, as I approved of what *Demaratus* ſaid, viz: *that thoſe who pleaſe moſt, hurt moſt*: So am I alſo of *Thraſias** his mind, to ſay, *plura peccantur dum demeremur, quàm cùm offendimus*, that *thoſe who pleaſe moſt, doe likewiſe Sinne moſt*. Never *leſſe care* not to offend *God*, then when there is *too much feare to* offend *men*.

* Græcia mendax. *Juven.*

* Ariſtot. Eth. l. 4. c. 6.

*In Tacitus.

Forgiving one another.

If we Forgive not one another, we muſt expect God's *not forgiving us*. We owe our *King ten thouſand talents*, and if we will not forgive a *fellow ſervant*, a debt of an *hundred pence* (for the greateſt offence that we

we can commit *against a man*, beares lesse proportion to an offence committed against God, then an hundred pence doth to ten thousand talents) how shall we expect, nay doe we not confesse, that we doe not expect, that *he* should forgive us a debt that is so much greater? Our Saviour having said of him, who imprisoned his fellow servant for debt, *And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due to him*, Mat. 18. 34, presently added, v. 35. *So likewise shall my heavenly father doe unto you, if yee from your hearts* (for you *may professe it* with your *mouthes*, as the most *malitious* of us doe, and never thinke of it, in the formall use *of the Lords prayer*; and as no doubt, that servant would have promised his master, if he had put him to it) *forgive not every one his brother their trespasses.* Herein doth the greatnesse of this sinne appeare, that, if you are guilty of it, though God or Christ have forgiven you all that is past, (as it is, *Mat*, 18.27. *Ephes.* 4.32. *Col:* 3. 13) yet for the future, neither this, nor any other sinne, shall ever be forgiven you. *Not forgiving others* is a debt, which we shall never be forgiven, for it implies *no repentance*; and without *repentance*, there can be no remission of sinne.

Froward-

Frowardneſſe.

He that is froward, either towards God, or towards thoſe that inſtruct him, is puniſhed

1 With *Miſſing a great deale of good* which he deſired, and conſequently *vexation* for it afterwards. *He that hath a froward heart, findeth no good,* Prov. 17,20. How many good things doth a *ſelf-willed* man faile of, which elſe he might have had? the *Froward* man is moſt in his owne light, and (for any *hurt* that he can *doe*) *is no bodies foe but his owne.* He can never doe well. he hath not the *wit* to *adviſe himſelfe,* for then he *would not;* and he hath not the *goodneſſe* to be *adviſed by others,* for then he *could* not, be *Froward.*

2 *Meeting with many miſchiefes, and falling frequently. Thornes and ſnares are in the way of the froward,* Prov. 22. 5. He that *goes many waies,* muſt needs meet with *croſſe wayes;* and he that is out of the right way, muſt needs goe many wayes: eſpecially if he left the right way, out of *Frowardneſſe.* for he takes no way upon a reaſonable choyce; and any way pleaſeth him, ſo it be not the right, becauſe he *loveth* * *to wander.* *Jer. 14. 10.

3 *Meeting with great miſchiefes, & falling deſperately. Who ſo walketh uprightly ſhall be ſaved; but he that is perverſe in his waies, ſhall fall at once*, Prov: 28. 18. *at once* בְּאַחַת *in one way*, ſome tranſlate; as if it could not be, that he who is *perverſe*, & *wanders* ſo *many waies* ſhold be lōg *ſafe*; but if he fall not one way muſt needs fal another. *fall deſperatly*, I ſaid; for ſo he muſt needs, if God let go his hand of protection; as he that is led by a ſtring one way, & drawes with all his force another: or like a blind horſe that is full of metall: as uſually *froward* men are full of *bruitiſh paſſion*, and nothing elſe. If it be but a *frowardneſſe* of *language*, it is thus threatned *He that hath a perverſe tongue ſhall fall into miſchiefe* Prov: 17. 20.

4 *God's hatred. They that are of a froward heart, are an abhomination to the Lord, but ſuch as are upright in the way, are his delight* Prov: 11. 20. We ſee it in *earthly parents*; no child is ſo much *hated* by them, as he that is *froward* towards them, though he be never ſo faultleſſe otherwiſe, & have never ſo many excellent endowments. I beleive, *frowardnes* is a maine ingredient in all *wickedneſſe*; and I think both with *David*, and his *Son* after him (viz: in the *Pſalmes*, and the *Proverbs*) not only a *Foole*, and a *wicked man*; but a *froward man*, and a *wicked man* is

is all one. Doubtleſſe were not a *wicked man* exceeding *froward*, he would not be ſo *fooliſh*; and were he not exceeding *fooliſh* he would not be ſo *froward*; & were he not both *fooliſh*, and *froward*, he would not be *wicked* at all. For what is it elſe, but meere *folly*, and *frowardneſſe*, when God directeth us one way, which will certainely be for our good, and in which we know he doth direct us *meerly for our good*; and that he himſelfe is never the better for it (for our goodnes *extendeth not unto him*, be it never ſo much Pſ: 16.2. Zech 7.5,6) yet not withſtanding, to take another way, which will neceſſarily be to our hurt. What deſperate *frowardneſſe*, and *folly* is it, to *forget* God, who was our *Maker*; who is *our Father*, *that bought us* (which is a greater expreſſion of love, then to ſay, *our Father*, *that begatt us*), who is our *Preſerver*, and not only *willing* to be ſo ſtill if we owne him, but able to be our *deſtroyer*, if we do not owne him? And therefore *Moſes* when the *Iſraelites* had *forgotte* God, notwithſtāding theſe relations, in accuſation of their *frowardneſſe*, and *fooliſhneſſe*, thus ſpake. *They are a perverſe, and crooked generation. Doe ye thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy Father that bought thee? hath he not made thee, and eſtabliſhed thee?* Deut: 32. 5.6.

5,6. You may gueſſe, he was very angry when he thus ſpake, by his *changing* of the perſon, (which is commonly a token of it, and very uſuall in Scripture.) What deſperate *folly*, and *frowardneſſe* is it, *not to believe the Goſpell*, or, *not to believe in God?* Even like the *frowardneſſe* of one that is *ſick*, and will not take phyſick. nay worſe, like the frowardnes of a *child*, that is *fallen*, and will not be lifted up; or one that ſtands in need of a freind, whom he knowes to be very able and willing to helpe him, and yet will not apply him ſelfe to him. I remember, in one or two places of Scripture, *frowardneſſe*, and *unbeliefe* are complained of together: as in Mat: c. 17.17. *O faithleſſe & perverſe generation*: (and ſo Luk 9.41.) In Deuteron: ch:32.20. *They are a froward generation, children in whom is no faith.*

* I confeſſe the Hebrew אמן ſeemes to be better tranſlated faithfulnes or conſtancie: which cannot conſiſt with Frowardneſſe.

The affinity between *folly*, & *frowardnes* appeared prettywell in *Nabal*. as for the firſt his very name ſignifies a *Foole*: and I think, he was little better *by nature*; for the Scripture ſeemes to intimate ſo much, when as commending his wife above him, it ſayes *She* (as if it had ſaid, *ſhe for her part*) *was a woman of good underſtanding* 1 Sam: 25. 3. And for his *frowardneſſe*, his owne wife complained of him; that he was ſo froward that *one could not ſpeak to him* verſe 17.

Yet

Yet ſuch *a root of bitternes* there is, in the beſt of us; ſuch an *enmity* and *contrariety* of *our wills* to *God's* will. *Gens humana ruit per vetitum nefas*: wee preſently luſt, if the Law ſay, we ſhall not covet, though we never luſted before Ro:7.7. We are like ſome *froward ſelf-willed children*, who when their Mother hath provided a thing for them, which they *loved*; or bids thē go to a place where otherwiſe they would rejoyce to goe, yet in their *froward humour*, refuſe to take the thing, or goe to the place, becauſe it was not of their owne choice, and becauſe they cannot endure to doe any thing after the will of another. I am confident, many duties would be *done*, and *commended*, if they were not *commanded*; and many ſinnes *forborne*, if they were not *forbidden*. which puts me in mind of what *Tacitus* ſayes of the *Germans* concerning *uſury*, *Fœnus agitare & in uſuras extendere ignotum, ideoque magis ſpernitur quàm ſi vetitum eſſet*, *that it was not ſo much as knowne among them*; *and that it was more ſcorned* then it would be, if *it were forbidden*.

If it be but *a froward mouth*, it hath the ſame threat. *Pride and arrogancy* (which are uſuall cōpanions of *frowardnes*) *& the evill way*, *& the froward mouth do I hate* Pr.8,13.

5 *God's walking contrary* * *to them*, for their

* Lev. 26. 23,24. *If* קרי *in the* 23 *verſe doe not ſignifie*, contrary (*but* as it hits, *or*, carelesly) *yet* בקרי *in the* 24 *ver. very likely doth.*

their walking contrary to *him. With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward*, Pſ. 18. 26. as if he had ſaid, *As he deligh s to croſſe mee, ſo will I delight to croſſe him*: or, *Let him take what courſe he will, he ſhall not proſper.* If it be but children that are *Froward* towards their parents, nay or any others that are *Froward* towards thoſe that adviſe them, you may obſerve, that almoſt alwayes they are croſſed in thoſe courſes, which they take againſt *Command*, or *Advice*.

Thou wilt ſhew thy ſelfe Froward] the originall התפתל ſignifies alſo, *thou wilt wreſtle* (for as any wreſtling *is oppoſing*, ſo any *oppoſing* may be *called* wreſtling.) Woe to him, *with whom God wreſtles.* He that wreſtles with God, may prevaile as *Jacob* did; but if God wreſtle with him, he is ſure to have the worſt. In this manner God ſeemes to me to have purpoſed to *wreſtle* with that *ſtrong*, & head-ſtrong antagoniſt of his, *Sennacherib*, when he told him, *Becauſe thy rage againſt mee is come up into my eares, therefore I will put my hooke into thy noſe, and my bridle into thy lips, and I will turne thee backe by the way by which thou camеſt*, 2 Kings 19, 28. And ſo with the King of Ægypt *Ezek.* 29. 4. A *froward* man

man will get no more by his *frowardneſſe*, then a dog in a ſtring, by refuſing to goe where he is led; or an Oxe in a yoke, by drawing the contrary way viz: only *paine* and *wearineſſe*, and it may *be death* the ſoonner.

If it be only a *froward tongue*, there is a threat for it, viz. that it *ſhall be cut out*, Prov: 10. 31.

6 *Deſtruction* (though God ſhould let them alone) through their owne willfulneſſe. *The integrity of the upright ſhall guide them, but the perverſneſſe of tranſgreſſours ſhall deſtroy them* Prov: 11.3. *All trangreſſours*, if there were *no Judge* to puniſh them, would *puniſh themſelves by their own tranſgreſſion*; (as it follows in this chapter, v. 5, *but the wicked ſhall fall by his owne wickednes*; and verſe 6, *but trangreſſours ſhall be taken in their owne naughtineſſe*:) But the maine thing that makes them doe it, is *perverſeneſſe* and *frowardneſſe*.

The *odiouſneſſe* of this ſinne *to God*, and the *dangerouſneſſe* of it *to men*, may be gathered out of the Scriptures yet more waies, as Firſt, in that they give *wickednes* the name of this ſinne; as if thereby it were ſufficiently aggravated. It was the height of *Moſes* his Complaint of the *Iſraelites*, to call them *a crooked and perverſe generation*.

Deut:

Deut: 32. 5. and, I believe, our Saviour, and Saint *Paul*, when they uſed the ſame names, had a mind to make uſe of bad, and ſo tooke *them* for the *worſt*. Matt: 17. 17. Luk 9. 41. Philip: 2. 15. Secondly, in that they give this ſinne the name of *wickednes*; as if it were *The wickedneſſe*, or as if, when *wickednes* is mentioned, there need be nothing elſe added to expres what is ment. *Abigail* ſaid of her husbād *Nabal*, *He is ſuch a Son of Belial* (i.e. ſuch a *Son of wickedneſſe*) *that a man cannot ſpeak to him*, 1 Sam: 25. 17. In the *Proverbs* chap. 6. 12, *the froward man* is in Hebrew called *Adam Belial*; we render it, *a wicked man*. In other places of that book, you ſhall find *The evill man* (or the *naughty man*, or the *wicked man*) and the *froward man*, going hand in hand: as chap: 2. 12. &c. and ſo *the evill way*, and the *froward mouth* chap: 8. 13. It is ſaid of *Nabal*, *The man was churliſh and* * *evill in his doings*, 1 Sam: 25. 3. In all theſe three places which I have quoted, for *evill*, the Hebrew word is רַע. that is, not רָשָׁע *wicked*, viz: *out of luſt*, or for ſome *ſelfe-ends*; but *evill* i. e. *purely evill*, out of *malice*, and *perverſneſſe* merely to be *contrary*, and becauſe a man *will be evill*; as thoſe to whom *David* (Pſ. 59, 5.) prayes to God not to be mercifull. (if בֹּגְדֵי אָוֶן be as we render it,

* רַע *in this place, and elſewhere (when it is in relation to men) may be that which we call* ill-natured *or* ill-conditioned.

wicked

wicked tranſgreſſours, and not *Idolatrous*: the word being uſed alſo for an *Idol,* and the prophet having ſpoken of the *heathen* immediately before) 3 In that it is made ſuch a *puniſhment, to be left to this ſin*: for it ſeems to be put as a token, or a fruit of God's exceeding great anger: as you may ſee in Iſaiah, ch. 57. for there God firſt tels the Jews, *I hid me, & was wroth, and he went on frowardly in the way of his heart,* v. 17. But afterwards addes, as a promiſe of mercy, that for the future, being reconciled unto them, he would not ſuffer them to do ſo, but would in a loving manner *lead* them in the way wherein they ſhould walke, *verſ.* 18. *Solomon,* ſpeaking of the good to be gotten by *wiſedome,* as if *frowardneſſe* were not ſo much a *ſin,* as a *miſery,* (or if it were a ſin, ſuch a one as would inevitably *cauſe* miſery) ſaid not only, it ſhall *keep,* or *reſtrain,* but ſhall *Deliver* thee *from the way of the evill man, from the man that ſpeaketh froward things,* Prov. 2, 12.

Giving to the Rich.

Giving to the rich is Threatned

1 With *Poverty here. He that appreſſeth the poore to encreaſe his riches, and he that*

giveth to the rich, shall surely come to want Prov: 22. 16.

2 *No recompense hereafter*, for having had it *now* & sad is their conditiō who *have* their reward Whē thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich nieghbours, least they also bid thee again, and a recompence be made thee* Luk 14 12. *And a recompence be made thee*] ἀνταπόδομα. Christ seemes to speake it as if it were a *bad matter*, which he would have us endevour to avoid.

* Mat. 6, 2

But when thou makest a feast, call the poore, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. ver: 13. 14. as if otherwise he should not be *blessed*, nor *recompensed*. This sinne reignes very much every where; and therefore I desired to tell you as much as I could find against it in the Scripture, though it be never so little; neither would I have you think it to be a *little* sin, because ther is *little said* in the Scriptures against it; for the greatest sinnes there are least spoken of.

Glory

Glory.

Thoſe that *give* it to themſelves are threatned

1 With *God's great di ſpleaſure*, and *ſevere puniſhment.* marke his angry expreſſions to the King of Egypt. *Son of man, ſet thy face againſt Pharaoh King of Egypt, and prophecy againſt him, and againſt all Egypt, ſpeake and ſay. Thus ſaith the Lod God, Behold I am againſt thee Pharaoh King of Egypt the great Dragon that lyeth in the middeſt of his rivers, which hath ſaid: My river is mine owne, and I have made it for my ſelfe. But I will put hookes in thy Jawes, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales &c.* Ezek: 29 2,3. Thoſe *Hookes* (as it is likely) were the Chaldeans; by whom the King of Egypt was taken; and all his *Subjects*, like *fiſh*,* deſtroyed together with him.

* *Which they might well be compared to, the river Nilus over flowing all their Countrey onee every yeare.*

2 *Severe puniſhment*, and the *taking away of their glory. I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high lookes: for he ſaith, by the ſtrength of my hand I have done it, and by my wiſedome; for I am prudent &c.* Iſa: 10.12, 13. and it followes verſ: 16, *under his glory he ſhall kindle a burning &c.* The Jewes ſay, that the Angel ſmote his army with a ſecret fire

which burnt their bodies without hurting their cloathes, or their armes; and that there were not ten men that escaped alive. *Hieron.* See *Jer.* 50,29,30.

3 *Discovery of their weaknesse and frailty, by suffering from others. Wilt thou yet say before him that slayeth thee, I am God?* but *thou shalt be a man, and not a God, in the hand of him that slayeth thee*, Ezek. 28,9.

Those that take *it, when it is given them by other men, and do not turne it off to God,*

Have cause to feare severe *punishment:* for, it is said of *Herod*, when the people gave a shout, (after he had made an Oration to them, and said, *It was the voyce of a God, and not of a man*;) that, *immediately the Angel of the Lord smote him, because he gave not God the glory; and he was eaten up of wormes, and died.* Act. 12,23. Gave not God *the Glory*]τῷ δόξαν, *that Glory*, viz. which *the people gave him.* μὴ δοῦναι τὴν δόξαν, *Not-giving* THE *Glory*, or, *not refusing* Glory already made and given, must not looke to be unpunished (being wilfull sinne, and neerer to *sacriledge*, then *receiving stolne goods* is to *theft*) if μὴ δοῦναι δόξαν, *not-giving glory* to God (or, *not-bringing* Glory to God of our owne making) have beene so severely threatned and punished. For so it was, First in

in the *Israelite priests*, with *Cursing of their blessings: If ye will not heare, and if ye will not lay it to heart, to give glory to my name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings* *: *yea I have cursed them already, because you do not lay it to heart*, Mal. 2, 2. 2 In *Belshazzar*, with *The losse of his Kingdome*: at least it *had a great hand* in that punishment; for *Daniel*, when he told him of his sinnes, whereby he had provoked Gods anger against him, assoone as he had said, *The God in whose hand thy breath is, and whose are all thy wayes, thou hast not glorified*: presently added, THEN *Was the part of the hand sent from him, and this Writing was Written*, Dan. 5, 23, 24.

* See Blessings.

Gluttony.

Gluttons are punished, or threatened

1 With *Inconsiderate, and selfe-hurtfull actions*. *Esau* was so greedy of, and so gluttonously taken with the curious *red red* * *pottage*, which his brother had made, that he sold him his birthright for a messe of it, *Gen.* 25, 30. whence he was afterward called *Edom*, i. e. *Red*, and his posterity *Edomites*.

* So it is in the Hebrew האדם האדם הזה

2 *Loathing of that which they loved. The*

full soule loatheth the hony-comb Prov: 27.7.

3 *Sickneſſe.* The Iſraelites (wherein *their God* was *their belly*, for they choſe to *ſerve* that, before God) although they had no worſe fare then the Angels, Pſ: 78 25, like ſo many ſwine, ſnuffed at the pearle, and as if they had been in ſuch a lamentable caſe, ready to ſtarve for want of meat, fell a weeping, and crying, *who ſhall give us fleſh to eat?* Num: 11.4 But how did God anſwer thē? 'tis true, *he gave them their* * *owne deſire*; but as the *Sabines* did Tarpeia, who, when ſhe had deſired of thē, *what they had in their left hands* * (*meaning* no more then their *rings*) put upon her, *rings*, and *ſhields* and all, and preſſed her to death with the weight. For thus was *Moſes* bid to anſwer them; *Seeing ye are ſo earneſt for fleſh, ye ſhall have fleſh; but you ſhall have it with a vengeance; for ye ſhall not eat one day, nor two days, nor five dates, nor ten days, nor twenty dayes, but even a whole month, untill it come out at your noſtrills, and it be loathſome unto you*, v. 18 19, 20. I believe this puniſhment was inflicted upon them, in a βουλιμία, or an *unſatified craving of the ſtomack in eating.* It is often *threatned* to the wicked in Scriptures (perhaps ſometimes in another ſenſe) in theſe words, *ye ſhall eate and not be ſatisfied*, as Levit 26, 26. Iſa: 9. 20. Mic: 6. 14.

* Pſ:78. 29. they did eate and were well filled שבעו, over well filled

* *To betray the Capitol of Rome* Liv: l. 1.

as, on the contrary, it is *promised* as a *blessing to the Godly, to eate and be satisfied*, Deut. 14. 29 Ps: 22. 26. and the reason is, because they have other food to eate with it, heavenly food with which a man may be satisfied if he have no other, & without which, no food, nor any thing else will satisfie a man

4 *Taking away*, or, *Marring of those creatures which they have abused.* When the *Israelites* gathered *Manna*, if any were so *greedy*, as to gather more then they could eate, that, which was left till the next morning, *bred wormes and stank*, Exod: 16. 20.

5 *Hunger, and want. For the Drunkard and the Glutton shall come to poverty*, Prov: 23. 21; The Prophet *Isaiah*, having told the Jewes of their Feasts, which they kept in honour to their Idols, chap: 65 verse. 11. in the 13 verse thus threatens them, *Therefore thus saith the Lord God, behold my servants shall eate, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty.* Our *Saviour saith, Woe unto you that are full, for ye shall hunger*, Luk 6. 25. and so it came to passe in the *Prodigall Son*, who *wasted his substance in riotous living*, Luk 15. 13. for afterward, it is said (v. 16.) *he would faine have filled his belly with the husks, that the swine did eate, and no man gave unto him.*

6 *Shortnesse*

6 *Shortneſſe of life. Ordinarily*, by their *owne intemperance*, breeding diſeaſes in their bodies: and this every man ſees, and knows, See *Eccl.* 37. 30, 31. *Extraordinarily*, by *the hand of God.* thus *Hophni* and *Phinehas*, (who out of *gluttony* and greedineſſe, violently tooke what they pleaſed of the fleſh of the offerings, while it was raw, to roaſt it) were puniſhed, not onely in *themſelves*, by *dying both*, and *ſhortly after*, and in *one day*, 1 *Sam.* 2, 34. but *in their poſterity* alſo, For, thus ſaith God to *Eli*, *There ſhall not be an old man in thine houſe*, v. 31. which threat is repeated v. 33. with this augmentation, *for ever*; as if God himſelfe tooke this for a great puniſhment; & would have him take notice how *greatly* he had *offended*, by the *greatneſſe* of his *puniſhment*. A ſhort life hath beene alwayes counted among the Jewes for a very great puniſhment from God: and therefore it is, that to this day they have a cuſtome, when they come to 60 yeares of age, to hold a Feaſt: becauſe at that time, they ſay, *old age* begins; the number of 60 being contained in the letters of the word בכלח uſed in *Job*, ch. 5, 26. where it is reckoned for a peculiar bleſſing of the godly to *come to his grave*, בכלח *in a full age*, *like as a ſhock of corne cometh in his ſeaſon.*

7 Un-

7 *Untimely death.* *Iob's* sons and daughters thus suffered. *While he was yet speaking, there came also another and said, Thy sonnes, and thy daughters were eating and drinking wine in their eldest brothers house; And behold, there came a whirlewind from the wilderneſſe, and smote the foure corners of the house, and it fell upon the young men, and they are dead:* Iob 1.18,19. If they were *not gluttons,* then they, who *are gluttons,* have the more cause to feare the like punishment. No sooner had the rich man said *to his soule, Eate, drinke, and be merry* Luk. 12.19: but God said *to him, Thou foole, this night thy soule shall be required of thee,* v. 20.

It is said of the Israelites before mentioned, *Numb.* 11.33: *While the flesh was yet betweene their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great slaughter.* Whether they died of a *disease* contracted by eating too much of the flesh; or whether it were by a more *immediate hand* of God, it is not expressed: but the former seemes to be more likely, from those words before mentioned, vers. 19,20. That *gluttonous* lust of the Israelites was so odious to *God,* that, as if there were no other, or, as if it were *the worst lust* of all, his spirit hath set it downe under the generall

nerall name onely of *luſt*: *They luſted a luſt* v. 4. Andſo, to make the ſin the more odious to *men* alſo, the place, where they buried the men that were puniſhed with death for this *luſting*, was, called *Kebroth-hattavah* i. e. *the graves of luſt*, becauſe (ſaith the text) *there they buried the people that luſted* v. 34.

Among the Jewes, the *Son*, that was to be *ſtoned to death* upon the complaint of his parents, the only vices to be mẽtioned in the complaint (beſides *ſtubborneſſe*) were *gluttony*, and *drunkenneſſe* (which is a *kind* of *gluttony*, or, as they call it, *intemperantia circa humidum*) Deut 21. 20, 21.

8 *Surpriſall by the day of judgment*; or *The worſe uſage when they are ſurpriſed. Take heed to your ſelves, leaſt at any time your heart be overcharged with ſurfetting, and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares* Luk. 21 34, ſee Mat. 24. 39.

But eſpecially have *Gluttons* cauſe to fear God's wrath if they are ſuch *in times of mourning, and publique calamities*, for then they are ſure to be puniſhed without hope of pardon. *In that day did the Lord God of hoaſts* (and yet they were not afraid to diſregard him) *call to weeping, and to mourning, and to baldneſſe, and to girding with ſackcloth. And behold joy and gladneſſe, ſlaying oxen, and killing ſheep, eating fleſh, and drinking*

wine

wine; *Let us eate and drink for to morrow we shall dye. And it it was revealed in my eares by the Lord of hoasts; surely this iniquity shall not be purged from you till ye die, saith the Lord God of hoasts.* Isa. 22.12, 13, 14.

God.

Speaking ungodly for him

Shall have *no thankes*; but *anger*, and *punishment* also, unlesse the anger be appeased For thus God spake to *Eliphaz* (one of *Job's* friends, who *unjustly accused* him in the defence of *God's justice*,) *My wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven Bullocks, and seven Rams, and goe to my servant Job, and offer up for your selves a burnt offering, and my servant Job shall pray for you, for him will I accept: lest I deale with you after your folly, in that ye have not spoken of me, the thing which is right, as my Servant Job hath,* Job 42.7,8. *Seven Bullocks and seven Rams* A *great offering*, and therfore doubtlesse they had *Sinned greatly*. *Folly*] There is much of this foolish *hypocriticall Zeal* amongst professours; both doing and speaking more then

then they should in defence of religion. *In that ye have not*] God *repeats* the fault, and therefore certainly he was much offended with it. Observe how sharply *Job* took up his freinds for their *uncharitable Zeal*, c: 13. *Will ye speake wickedly for God, and talke deceitfully for him* ? verse 7.

Gospel.

Such as *oppose* it

They are *in the same condition with Selfemurderers*. For *Paul* said to the Jewes that opposed him at *Corinth*, *Your blood be upon your heads, I am clean &c.* Act: 18.6. Nay, *with fighters against God*, (who are sure not only to *have the worst*, but to be *beaten also for fighting*.) *Gamaliel* told the councell of the Jewes, when he disswaded them from medling with the Apostles, *If it be of God, ye cannot overthrow it; lest happily yee be found to fight against God*, Act: 5. 39.

They are *punished* 1. *With corporall blindnesse, Elymas Barjesus* (the sorcerer) resisting *Paul* and *Barnabas*, and *disswading* Sergius Paulus (the Deputy of Paphos) from *hearkning* to them, was imediatly stricken with *blindnesse* Act: 13. 11. What fearfull expressions did *Paul* use, when he denounced this judgment against them! *O full of all subtilty and all mischeife, thou child of the Divell,*

thou

thou enemy of all righteousnesse, wilt thou not cease to pervert the right waies of the Lord? vers. 10. He that would keep the light from another, was justly punisht not to see the light himselfe.

Spirituall darkenesse, both by the *removall of the light of the Gospel*, as in the place afore quoted. *From hence forth I will goe unto the Gentiles* Act: 18. 6: and by *utter rejection of the men themselves*; for so much seemes to be implyed, in Paul's *shaking his raiment* to the Jewes of Corinth, that *opposed* him, (in the same place.) As if he had said with all. *So God shake off you, and every one that withstand the truth; even thus let him be shaken out and emptied.* For such words *Nehemiah used*, when he shook his *lap* [a] in the same manner (in indignation against the Jewish Usurers, that detained the morgaged lands *Neh*: 5. 13.) 'Tis likely, *shaking off* the *dust* [b] *of the feet*, had the like signification. It was used by *Paul* and *Barnabas*, at Antioch, where they were persecuted by the Jewes, Act: 13. 51, and *prescribed*, or at least *permitted*, to the Apostls by

[a] *Which puts me in mind of what Q. Fabius did when he went in an Embassage from the Romans to the Saguntini. For making a lap of his gowne, he told them that he there carried peace, and warre, and they should take which they would. When they answered, he should give what he pleased, sinu effuso, (sayes my Author) he shook out his lap, and told them that he gave them warre* Liv. l. 23.

[b] As if they said withall, we doe shake you off, we will have no more to doe with you, or any thing that is yours, insomuch that we will not carry away your dirt with us: we renounce you.

our

our Saivour, not only in case of *resisting*, but in case of *not receiving* them, Mat. 10. 14.

4 *Indignation and wrath* But unto them that are contentious, and doe not obey the truth, but obey unrighteousnesse, *indignation and wrath* Rom: 2. 8.

Governours.

Such as *resist* them

They will certainly *rue it* one way or other: for that is the least that can be meant by the words of the Apostle, *They that resist shall receive to themselves damnation*, Rom: 13 2. The word which we translate *damnation*, is (in Greek) κεῖμα, which signifies *judgment*. See 1 Cor: 11.29. 1 Tim: 5. 12.

They have been *punished*; 1. With *Conquest* Thus the *five Kings* were punished, that rebelled against *Chedorlaomer*, Gen: 14. The *Moabites*, who paid tribute to *King Ahab*, but rebelled against *Jehoram*, 2 King: 3. 5, and 25. Yea though the *Governers* were *heathen*, and the Subjects the people of God: for so was *Hosea* King of Israel punished, and the Israelites carried away captive; viz. because he made himselfe ser-

vant

vant and triburary to *Shalmaneſer* the King of *Aſſyria* and yet afterward denyed him tribute, and ſent to the King of *Egypt* to joyne with him againſt him, 2 Kings 17. In like manner *Zedekiah* King of Judah was puniſhed; as yon may ſee, 2 Kings 25.1, &c It is ſaid of him, *Through the anger of the Lord it came to paſſe in Jeruſalem & Judah, untill he had caſt them out from his preſence, that Zedekiah rebelled againſt the King of Babylon* 2 Kings 24.20. *Nabuchadnezzar* againſt home he rebelled, tooke his Citty, and led him away captive, and put out his eyes chap: 25.

2 *Untimely death. Sheba*, who rebelled againſt *David*, and drew all the ten tribes after him, was beſieged by him in *Abel*, and had his head cut off by the advice of a *woman*, and throwne out to him, 2 *Sam.* 20,22. *Amaſa*, who was *Generall* to *Abſalom* in his rebellion againſt his father, was treacherouſly ſlaine by *Joab*, pretending to kiſſe him, verſ. 10. The *Amalekite*, that *ſaid*, he had ſlaine *Saul*, though he had *not* ſlaine him, and though he ſaid, that *Saul bid* him, and though *Saul* were no *righteous perſon* (as *David* ſaith of *Iſhboſheth* in oppoſition to *Saul*, 2 *Sam* 4. 11.) and though he were *David's* mortall enemy, was notwithſtanding preſently *put to death*

death at the command of *David*, saying thus unto him, *How wast thou not afraid to stretch forth thine hand to destroy the Lord's Anointed?* 2 Sam. 1, 14. And here I cannot but adde also, *David's* words in his *Epicedium* upon *Saul's* death, (because *Ambrose* and others thinke it to be a curse: and that those hils of *Gilboe*, where *Saul* was slaine, were accordingly barren ever after) *Yee mountaines of Gilboa, Let there be no dew, neither let there be raine upon you, nor fields of offerings. For there the shield of the mighty is vilely cast away; the shield of Saul, as though he had not beene anointed with oyle* chap. 1. 21. See in the Title of *Murder*, examples of such *as seeke* their *places* by murdering them, murdered themselves: for it cannot be safe when *our* spirit *riseth* against them, to *take their places*, if when *their* spirit riseth up against us, we may not *forsake our owne places* (but of this by and by) *Eccles* 10, 4. *If the spirit of a Ruler rise up against thee, leave not thy place, &c.* *Jeroboam* indeed, prospered against *Rehoboam*, and got away ten of the Tribes to be subject to him, 1 *Kings* 12. but God had revealed thus much to him before, by the Prophet *Ahijah* 1 *King.* 11, 31. otherwise, perhaps, he would hardly have ventured: for notwithstanding this his successe a-

gainst

gainſt the *ſon*, we have theſe words of the *father* ſtill upon record, which we owne for *Scripture*, viz. *My ſonne feare thou the Lord and the King, and medle not with them that are given* * *to change. For their calamity ſhall riſe ſuddenly; and who knoweth the ruine of them both?* Prov. 24, 21, 22. Such as reſiſt *Powers*, and the *Ordinances* of God, though in *appearance* they reſiſt but *men*, yet *indeed* they reſiſt *God*, and ſhall be accordingly puniſhed. The *murmurings* of the Iſraelites *againſt Moſes*, are both ſpoken of, and puniſhed as *murmurings againſt God*; and *Moſes* tels them, they were *accounted* no other, *Ex.* 16. 8. So *Num.* 20, 13 it is ſaid, The people *chode with Moſes for water*: and yet v. 13 it is ſaid, that the water was called the water of Meribah, *becauſe the children of Iſrael ſtrove with the* LORD. *Hananiah* perſwaded the Jewes to revolt from the *King of Babylon* onely; and yet it is ſaid, that he taught *rebellion againſt the* LORD, Jer. 28. 16. You may not *ſpeake wickedly*, though it be *for God*, *Job* 13, 7. and I would wiſh you beware of *ſtriking rulers*, *eſpecially* or *although*, it be *for equity*, Prov. 17, 26.

* Novarum rerum ſtudioſis. *The* Sept: *it is likely, did read it* שניהם *for they tranſlate* μηδὲ ἑτέρῳ αὐτῷ ἀπειθήσης *i. e.* nor diſobey either of them.

Such as ſpeake againſt them

Have cauſe to feare ſevere puniſhment, for *Miriam* was puniſhed with *Leproſie*, for ſpeaking againſt *Moſes Num.* 12. 10. At

first indeed she spake against him, for that which might seeme to be justly blamed (as usually in such things the *first* pretences are the *best*) viz. his marriage with an *Ethiopian* woman vers. 1. But afterward, for appropriating that to himselfe, which she said, was common also to her and *Aaron*, viz: to be the *mouth* of *God*, vers. 2. But marke how quickly God was moved herewith: *And the Lord spake suddenly unto Moses, &c.* vers. 4. *Suddenly*] as it was said before, *their calamity shall rise suddenly*, Prov. 24. And marke how much he *detested* it, so that he could not endure to tarry in the place with them: *The anger of the Lord was kindled against them, and he departed, and the cloud departed from off the Tabernacle* vers. 10. This *Leprosie*, as it was no ordinary *disease*, so it is conceived, it was no ordinary *Leprosie*, (such as others now have;) but peculiarly inflicted by God upon the Jewes, when they had committed some notorious crime, and especially *disobedience* to the Priests, and Levites: as it seemes by what is said in *Deut. ch.* 24, 8. *Take heed of the plague of Leprosie, that thou observe diligently, & doe according to all that the Priests, and Levites shall teach thee.* OF *Leprosie*] (not *In*, as we translate:) so the *vulgar*, and the *Chaldee Paraphrase*; and perhaps better,

for

for these two reasons: First, because the charge is to the *people*, viz. to doe as the *Priests shall teach them* in other things: whereas for those things that are to be done *in* the businesse of the *Leprosie*, the charge is directed altogether to the *Priests*, Lev. 13. 2 Because it follows in the next verse, *Remember what the Lord thy God did unto Miriam*, vers. 9. who was stricken with Leprosie, for her murmuring against *Moses*, who was no Priest.

In Exod. chap 22. 28, where we render, Thou shalt not *revile (the Gods;) the Chaldee Paraphrase* saith, Thou shalt not *vilifie**; and for *curse (the ruler,) the Septuagint* [a] say, *speake evill against*. By *speaking evill against them*, is not only meant, speaking evill against them to *their faces*, but any speaking evill *of* them, behind their backs; in any manner βλασφημεῖν τὰς δόξας, as *Peter* calls it, 2 Ep: 2, 10. i.e. word for word *to blaspheme glorys*, and to speake *indignely* of *dignities*, or to disgrace them who are in places of *honour*. *Jude* saith, that *Michael*, although he were *Archangell*, yet durst not do so, to the very Devill himselfe. Jud: 9. to whom we have nothing to say, unless it be to defend our selves *from him*. In that place of the *Proverbs* before quoted, for, *Them that are given to change*, the Latin renders,

** We doe not usually take* revile *in this sense, but perhaps in propriety of speech it imports the same, coming from* vile. *The Chaldee word is* תיקיל

[a] ἀρᾶς κακῶς.

Detractours. and wheras it is added, *the ruine of them both,* *Hierome interprets it thus, *both of him that detracts, and him that willingly heares him:* So that he makes it reach further, even to the *hearer.* See concerning *Korah* in the chap: of Miniſters.

* *Upon* Ezekiel.

Such as *doe contrary to their Sentence*

Are threatned with *Death.* *And the man that will doe preſumptuouſly, and will not hearken unto the Prieſt, that ſtandeth to miniſter there before the Lord thy God, or unto the Judge, even that man ſhall die, and thou ſhalt put away the evill from Iſrael,* Deut: 17. 12.

Such as *did not Serve them,* though they were *Heathen*

With *ſword, and famine, and peſtilence.* *And it ſhall come to paſſe, that the Nation and Kingdome which will not ſerve the ſame Nebuchadnezar the King of Babylon, & that will not put their neck under the yoak of the King of Babylon; that Nation will I puniſh, ſaith the Lord with the ſword, and the famine and with peſtilence, untill I have conſumed them by his hand* Jer: 27.8.

Such

Such as *perſwade* men to *revolt* from them

Are puniſhed with *Death.* So thoſe *Prophets* who ſpake to the Jewes, of breaking *the yoak of Subjection* to the King of *Babylon* as namely *Ahab* & *Zedekiah*, who were *roſted to death* by *Nebuchadnezar*, Jer.29,22. *Shemaiah*, whoſe whole family was likewiſe extirpated, v.32. *Hananiah*, who was threatned by the Prophet *Jeremy* to *dye the ſame yeare*, and died accordingly, c. 28.16, 17. and beſides this, *the wooden yoake* was turned into an *iron yoake* v.13,14.

Such as doe *not endeavour to preſerve their lives.*

In *Davids* opinion are *ſons of death.* For thus he ſpake to *Abner*, and the reſt, that were with *Saul*, (when he tooke away his ſpeare, and his cruſe of water, as they lay aſleep) *This thing is not good that thou haſt done, as the Lord liveth, ye are worthy to die.* (or, according to the Hebrew, *ye are ſons of death*) *becauſe ye have not kept your Maſter the Lord's anointed*, 1 Sam.26,16.

I have beene the longer upon this ſubject, chiefly for theſe two reaſons, 1 To ſhew that, however the *true religion* be *accuſed* of *ſedition* and *faction*, (and perhaps there are

too many of those that professe it, that are sons of *Belial*,) yet it doth not *defend* them. 2 That those who are *not* of the true religion, might no longer be *scandalized*, as they have beene; (for prevention whereof our Saviour himselfe payed tribute, which else he was not bound to doe, *Matth.* 17, 27.) nor *the name of God, and his doctrine blasphemed*, as it hath beene very much by such practises, 1 *Tim.* 6, 1.

Threatning and punishing with *Unfit Governours.*

I will give children to be their Princes, and babes shall rule over them, Isaiah 3. 4.

With *Wicked Governours.*

In the 2 Booke of the *Kings*, ch. 17. after complaint of the *disobedience*, and *Idolatry* of the children of Israel, you have these words in relation of their punishment for it: *And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoylers, untill he had cast them out of his sight. For he rent Israel from the house of David, and they made Jeroboam the sonne of Nebat King, and Jeroboam drave Israel from following the Lord, and made them sinne a great sinne*, vers. 20, 21.

Threatning

Threatning, and punishing
Of *Wicked Governours.*

With *punishing their Subjects. Because thou obeyed'st not the voyce of the Lord &c. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines* 1 Sam. 28.18, 19. That three yeares *Famine*, which was in Israel, in the raigne of *David*, the Lord himselfe said, was *for Saul, and for his bloody house, because he slew the Gibeonites*, 2 Sam. 21.1. See 1 King. 14.16. Other wayes of punishing them, may be seen in the chapters of their Sinnes, especially *Injustice*, and *Oppression.*

Grace.

Refusing of it, threatned & punished

1 With *Conquest by enemies.* Our *Saviour told Jerusalem. The day shall come upon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on every side: And shall lay thee even with the ground, and thy children with thee, and thou shall not have in thee one stone upon another, because thou knewest not the time of thy visitation*, Luk. 9.43, 44.

2 *Desolation. O Jerusalem, Jerusalem, thou*

that killest the Prophets & stonest them which are sent unto thee, how often would I have gathered thy childrē together, even as a hen gathereth her chickens under her wings, & ye would not? Behold your house is left unto you desolate, Mat. 23. 37, 38. it is likely, by *house*, is ment, the *Temple*; & by being *Desolate*, having no more Prophets, and messengers from God; (because he addes verse 39 *For ye shall not see me henceforth &c.*) which if it be, you may apply this place to the punishment which immediately followes, viz.

3 *Deniall of the meanes of grace*, such as *Preaching &c. Paul* and *Barnabas* told the Jewes at Antioch, *It was necessary, that the Word of God should first have been spoken unto you: but, seeing ye put it from you, and judge your selves unworthy of everlasting life, loe we turn to the Gentiles*, Act. 13. 46. Imagine they had said thus, We were cōmanded to *speak* to you, first, *whether you would heare* *, *and whether you would forbeare*: *you* were to have the *refusall* of the Gospel. and we had commission withall, if any were *not worthy to let our peace returne to us*, Matt 10. 13. now as for our parts, *we* did not judge you unworthy, *We judge nothing before the time*, 1 Cor. 4 5. but seeing, by rejecting our letters of pardon, you *your selves* have therein *judged* your selves to be those, who are *unworthy*,

* Ezek. 2. 5.

we

we take the *word*: we are *now* at liberty to goe to the Gentiles.

4 *Deniall of Grace it selfe. If thou hadst knowne, even thou, at least in this thy day, the things that belong unto thy peace: but now they are hid from thine eyes*, Luk. 19.42. They are the words of our Saviour to *Jerusalem*. So in *John* ch. 12.35. he sayes to the Jewes, *Walke while ye have the light, lest darkenesse come upon you.* What a madnesse is it, for a man that is *walking in the darke*, when another comes by with a lanterne, to stand still, and not make use of the opportunity! but especially if that party freely offer to *light him home*. How can such a man either expect that that party should tarry for him, having elsewhere to goe; or find any fault in providence, if he loose his way, or meet with a fall. Our Saviour saith, that it is *The condemnation* of those that *beleeve not the Gospel*, (or the *maine condemning thing* in that their sinne) that they are so froward, as, when *Light is come into the world, to love darkenesse rather then light*, Joh. 3. 19.

5 *Denyall both of* GRACE *and glory*. Our Saviour in his parable of a man, that made a Supper, and invited divers, who pretending worldly busines, refused to come, brings in the master of the feast, speaking thus, *I say unto*

unto you, that none of those men that were bidde shall taste of my Supper, Luk. 14,24. *Those men which were bidden*] ἐκείνων, THOSE *men*; and ἐκείνων δὲ κεκλημένων, *Those men which were* BIDDEN: it seems to be spoken with an *Emphasis* of much *anger*, and *detestation*. Doubtlesse, Christ would be much *displeapleased*, when he *knocks* at a mans doore, not to be let in to suppe with *him*. *Rev.* 3. 20. but woe to that man who is *invited* to supper *with Christ*, and scornes to goe. *How shall we escape if we neglect so great salvation?* Heb. 2. 3.

Hardening of the Heart.

There is a *Hardening* of a man's *heart* by *himselfe*, which is a *sin*, and not a *punishment*; as that of *Pharaoh*, which is spoken of *Exod.* 9. 34. And there is a *Hardening*, which is the *effect* of sinne, and not the *reward*; as *past feeling* in a man's hand, is an effect of putting it into the fire too often: (such as that which the Author to the Hebrews bids us beware of, *lest any of you be hardened through the deceitfulnesse of sinne*, cap. 3. 13) But the *hardening*, which I meane, is that, which is inflicted *by God*, as a *punishment*; which the Scripture often mentions.

With this punishment have been punish-

ed

ed: 1 *Pharaoh, And he hardened Pharaoh's heart, that he hearkened not unto them,* Exod. 7.13. according as he had said, he would before, vers. 3. See chap. 9.12. chap. 10.1.

2 *Sihon* King of *Heshbon*, who refused to let the Israelites passe thorow his country. *For the Lord thy God hardened his spirit, and made his heart obstinate,* Deut. 2.30.

3 The rest of the Heathen, who most obstinately refused to make peace with the Israelites, all except the *Hivites* of *Gibeon. For it was of the Lord to harden their hearts, that they should come against Israel in battell* Josh. 11.20.

4 The *Jewes* themselves. *Goe, and tell this people, heare ye indeed, but understand not, see yee indeed, but perceive not. Make the heart of this people* * *fat, and their eares heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert, and be healed,* Isaiah 6. 9,10. *Heare yee indeed*] as if he had said, *You have not beene willing to heare hitherto: henceforward, therefore, heare as much as you will (as you shall be sure to have*

* *Being* Fat, *and* waxing Fat, *is often used in Scripture, to expresse a bruitish use of prosperity, only for the pampering of the body, whereby men become as* unfit, *and* unwilling *to serve God, as* beasts *are to* run, *or* draw in the yoake, *when they have beene suffered to lye too long idle, and are growne* unwieldy *and* wanton. *See* Deut. 32. 15. *and* chap. 31. 20. Psal. 119. 70. Jer. 50. 11.

enough

enough* *spoken to you*, according as he speaks to *Jeremy* c.7,27.) *But you shall not be able to believe, or understand.* The words of the first verse might seeme to be a *prophecie* only of a *Sinne*, and not a *threat* of a *punishment*: becauſe, *in the Latin translation* you have for, *understand not, non intelligetis*, which may be rendred, *Ye will not understand*; and our Saviour citing this place calls it a *Prophecie*. But (to say nothing, that the word προφητεία *prophecie*, is of farre larger signification, then barely *foretelling* of a thing to come) the *translation* of the *Septuagint*, the *quotation* * of *Matthew*, and *Luke*, (*Mat.* 13, 14. *Act.* 28. 26.) and the *Latine translation* it selfe in the next verse, speake the contrary. for though the *Septuagint* seeme to have made that verse a *complaint* of a *Sinne*, translating ἐπαχύνθη, *is waxen fat*, (with whom those agree who take the Hebrew word in the *Infinitive mood*, understanding the *prepoſition* מִן or עַל) yet doth that translation, and the Chaldee Paraph. agree with ours, to read the word הַשְׁמֵן rather in the *Imperative mood*. and I believe the Septuagint also may well enough be interpretted of a punishment, or an act of God's, thus, *The heart of this people is now grown fat*; or, *I have made it fat: and therefore, if they heare never so much, they cannot*

* Hearing yee shall heare: *is an Hebraisme, for* hearing much: *as the Jewes did, (especially when Christ himselfe was come) more then any other people in the world.*

* ἐ μὴ συνῆτε.

not understand. Besides, *John* in *his* Gospel brings in our Saviour citing the Prophet, as if he had peremptorily said cõcerning God, *He hath blinded their eyes, & hardened* their hearts, that they should not see with their eyes, nor understãd with their hearts, & be cõverted, & I should heale them*, Joh. 12.40. And therefore, in the verse before, he said, διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, *they Could not believe.* So that, as I said before, for being *unwilling* to *hear*, they were made *unable* to *believe*. *Theophylact* following *Chrysostome* (who was overmuch addicted to the opinion of *Free Will*) hath *paraphrased* it, *noluerunt, they were not willing* (*to believe.*) Which indeed is true too, for (as *Beza* saith) *atq; adeo hæc est propinqua incredulitatis ipsorum causa, their unwillingnesse was the immediate cause* of their *not believing. sed altius ascendit Evangelista*, but the *Evangelist* (saith he) goes higher, & names a more *remote cause*, viz. Their inability to turn their stubborne wills. for (saith he) *reprobates, as they are not willing to believe*, so are they *not able to be willing.* To conclude, What the *Prophet* saith, and what the *Septuagint* say; and so what *Matthew*, and *Luke* say, and what S. *John* saith, agree all well enough in this, viz. that there was in the Jewes both a *hardening* by *themselves*, *complained* of, as the *desert*; and a *hardening by God, threatened*

* *As it it had beene* השמין *in* Isaiah.

tened, and inflicted, as a *reward*. Because *they* ἐκαμύσαν τοὺς ὀφθαλμοὺς, *shut their eyes*, when they had their *sight*; *God* πεπώρωκεν αὐτῶν τοὺς ὀφθαλμοὺς, *blinded their eyes*, so that they had not their *sight*, when their *eyes* were *open*: because, as *Matthew* sayes, πῶς ὠσὶ βαρέως ἤκουσαν, *their eares were dull of hearing*; therefore, as *John* sayes, πεπώρωκεν αὐτῶν τὴν καρδίαν, *he hardened their heart*, so that what they heard, came in at one eare, and went out at the other.

The Jewes were *threatned* with this punishment in *Isaiah's time*; they *lay under* it, in our *Saviours* time, and in *Paul's* time: and so they have ever since, till our times. But as they neither *did*, nor *doe* lye under it *all* of them, so they shall not *alwayes*. for, as *Paul* sayes, πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ *blindnesse hath happened to Israel, but in part*. Ro. 11. 25. *In part*] Whether it be meant, *for some* TIME; so that the words following (viz. *till the fulnesse of the Gentiles be come in*) shall be *exegeticall* to expound *these*: or, *to some* MEN; so that the *blindnesse* happening thus *in part*, (whereby there came to be, ἥττημα, a *diminution* of believers among the Jewes, as it is v. 12.) shall be opposed to the πλήρωμα, or, *fulnesse* of the *Gentiles*, when they shall be all converted. For when the Jews see this, it shall παραζη-

λῶσαι

πῶς αὐτὸς (as the Apoſtle's words are,) ſoexceedingly *provoke* them, that for meere *emulation*, they ſhall come in, and have their *fulneſſe* too, (as it is verſ. 38.) and never be rejected any more. So that what ſeemes to be *ſpoken* to the *Gentiles*, may be *applyed* alſo to the *Jews*, in regard of *rejection* & *reſtauration*, viz. *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſſe will I have mercy on thee, ſaith the Lord thy Redeemer*, Iſaiah 54. 8.

There are diverſe other places of Scripture that mention this puniſhment, as, Iſa: 63. 17. Rom: 1.24. &c: More alſo might be ſpoken concerning the *manner* of God's puniſhing men therewith, and his juſtice therein; but theſe waters are ſo *deep*, that (unleſſe I were *taller*) if I ſhould venture to goe further, I ſhould either be *drown'd*, and do nothing; or be forced to *ſwimme*, & doe it *ſuperficially*. I will haſten out, with the words of the Apoſtle, (whether it be Jew or Gentile, and whether it be this Gentile, or that Gentile) *God hath mercy on whom he will have mercy, and whom he will he hardeneth*, Rom: 9. 18.

Hardneſſe of Heart.

For this, men are puniſhed

1 With *Taking away of the meanes of Grace*,

Grace, to make them *Un-saveable*. It is said of the *Ephesians*, & *Paul*, *When divers were hardened and believed not, but spake evill of that way before the multitude: he departed from them &c* Act: 19,9.

2 *Renewing of the meanes of Grace, to make them Unexcusable.* This is a most heavy punishment, & with it some of the Jews were punished, *Jer:* 7. 26, 27. *Yet they hearkened not unto me, nor inclined their eare; but hardened their necks: they did worse then their fathers: Therefore thou shalt speake all these words unto thē, but they will not hearken unto thee; thou shalt also call unto them, but they will not answer thee.* A master will be angry, if his servant do not hearken to him, when he doth but *speake* to him, of his *duty* to come and wait upon him; much more, if he *refuse to come*, when he is *peremptorily called:* and much more yet: if he refuse to give him an *answer*. Doubtlesse, God was very *angry*, when he spake those words: and you may clearly perceive so much, by the *expressions* used in the rest of that chapter: for I thinke there are as great expressions therein, of *God's anger* against the *Jews*, as in any other chapter throughout the prophecy: and among them the greatest is that, wherein he forbids *Jeremy* to *pray* for them, vers. 16.

3 *Losse*

3 *Loſſe of Dominions. Nebuchadnezzar*, when his *heart was hardened in pride*, *was depoſed from his Kingly Throne*, Dan. 5. 20. *Hardened in pride*] there is nothing will *harden a heart* ſo much as *Pride*, and ſtoutneſſe: for it is that whereby men *ſtrengthen*, themſelves *in their wickedneſſe*, Pſal. 52. 7. Ezek. 7. 13. and as the ſame word, viz. רחב ſignifies to be *ſtrong*, and to be *proud*: So the ſame word viz. חזק ſignifies to *ſtrengthen*, and to *harden*. *Pride* makes us obſtinate in our *malice againſt men*: and it is *pride* that makes us obſtinate in our *ſinning againſt God*.

4 *Captivity* and *deſolation*. *Behold I will bring upon this city, and upon all her townes, all the evill that I have pronounced againſt it, becauſe they have hardened their necks, that they might not heare my words*, Jer. 19. 15. They would not onely not *heare*, but they would not ſo much as *turne* about their heads, leſt, by that means, they *might* heare: and therefore ſeeing *they* have thus hardened *their* hearts, not to heare my *words*, I will alſo harden *my* heart, not to depart from my *Word*; but to bring upon them all the evill that I have pronounced againſt them: for in ſuch a manner he ſpeakes by another Prophet, *The houſe of Iſrael are Impudent, and hard hearted. Behold I have made*

thy face ſtrong againſt their faces: and thy forehead ſtrong againſt their foreheads, &c. Ezek. 3.7,8,9.

5 *Death.* *Pharaoh, hardening* his *heart,* and not yeelding to let the Iſraelites goe *out of his Country,* was after a great many fearfull puniſhments, at laſt *drowned in the red ſea,* he and all his army, *Ex.* 14.28. And it ſeemes, it was God's *deſigne* upon him before, through his obſtinacy to bring him to this end. *Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Iſrael out of the land of Egypt, by great judgements,* ch.7.4. See ch. 10. 1. If a thing be *not hard,* it will *yeeld,* or *bow;* and it *cannot* be *broken:* and if it *be hard,* it *muſt* be *broken,* if it meet with a *ſtronger.* Had not God made *Pharaoh's* heart heavy (as the word הכבדתי which we render, *hardened,* ſignifies, *Exod.* 10. 1.) he had never made him *ſinke as lead** in the midſt of the ſea. Be afraid therefore, when thou perceiveſt never ſo little *callus,* or, *hard fleſh* growing upon thy heart, leſt God have a deſigne to ſuffer thee to be ſtill ſinfull here, that ſo thou mayeſt be for ever miſerable hereafter.

**Exod* 15. 10.

Sihon King of *Heſhbon* (of whom I have ſpoken before) through *hardneſſe of heart* not

not yeelding to let the Israelites *passe thorowhis country*, was overthrowne in battell at *Jahaz*; and he, and all his people, men, women, and children, put to the sword, *Deut.* 2. 33, 34. And it was God's *designe* upon him too, to have it so: for it is said, *The Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand*, saith *Moses* to the Israelites, *Deut.* 2. 30.

Those Heathen (formerly mentioned,) through *hardnesse of heart*, not yeelding to let the Israelites *dwell* in their country, were utterly destroyed. And that it was God's designe upon *them* likewise, to bring them to destruction this way, appeares more fully by the asserting of it twice in one verse. *There was not a city, that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all other they tooke in battell. For it was of the Lord to harden their hearts, that they should come against Israel in battell: that he might destroy them utterly, and that they might have no favour*, (for then neither God's *purpose* could have beene *fulfilled*, nor his command *obeyed*;) *but that he might destroy them, as the Lord commanded Moses, Josh.* 11. 19, 20. *That he might destroy them*] As a man cannot be *saved, with hardnesse of heart*: so he cannot well be *de-*

ſtroyed, *without* it. For if his heart be *not hard*, he will *repent*; and if he *repent*, he hath a promiſe of *mercy*, Ezek. chap. 33. v. 11.

6 *Death eternall. But after thy hardneſſe, and impenitent heart* (for they are inſeparable) *treaſureſt up wrath* (ſuch a *treaſure* of it, as will never be *ſpent*) *againſt the day of wrath, and revelation of the righteous judgement of God*, Rom. 2. 5. A man with a *ſtony* heart can never be ſaved: for whom God ſaves, he gives him *a heart of fleſh*, Ezek. 11. 19, 20. He that hath a *face* that is *harder then a rocke*, (Jer. 5. 3.) can never *bluſh*, (for the blood wil not run in it.) he that hath a *neck*, that is an *iron ſinew*, (Iſa. 48. 4.) can never *turne*. He that hath a *hard heart*, hath both: ſo that he cannot be *aſhamed* of his *former way*, nor *turne* into *another way*, and therefore muſt needs *periſh* from the *right way*. A *Hard heart* is no more capable of *glory*, then it is of *Grace*; and it is no more capable of *grace* (till it be *ſoftened*) then *hard wax* is of an *impreſſion* (till it be *molten*.) 'Tis with *men*, that are *waxen fat**, as it is with *Bullocks*, that are *fatted*: they are *fit* for nothing elſe; & it is a *ſigne*, they are *intended* for nothing elſe, but *ſlaughter* and *deſtruction*. Till a man be *hardened* in ſin, God may *lay his hand* upon his *ſword*, & take

* *See the marginall note in the chapter of* Hardneſſe.

take it off againe ſeverall times. hee may *threaten*, and *threaten*, to puniſh; and yet *repent*, and repent. but if once he ſees a man's *heart hardened*, it is a thouſand to one, but then he is *weary of repenting** (as a man will be of *ſtriking* upon a *hard* piece of *wood*, which his axe cannot *enter*;) and his *hand will take hold of judgement*, Deut. 32.41. *God* did not leave *repenting* with the *Iſraelites*, till *they* left repenting firſt. Before they had *hardened* their *hearts* in ſinning againſt him, he did but *ſay*, what he would do: but when once their *hearts* were *hardened*, he takes up a *reſolution*, *not to alter his reſolution*, *and ſweares* unto them in his wrath, that they ſhould *not enter into his reſt*, Pſ. 95.11. And indeed thoſe Iſraelites, of whō thoſe words are ſpoken (who *rebelled againſt the Lord**, & refuſed to goe on in their journey upon the evill report of a few cowardly ſpies) who had heard and ſeen ſo many *threats*, & *puniſhmēts*, ſo many *promiſes* & *mercies* (*thoſe men which have ſeen * my glory*, *& my miracles which I did in Egypt*, *& the Wilderneſſe*: *& have tempted me now theſe ten times*) that *they notwithſtanding*, ſhould harden themſelves to **rebell againſt the Lord*, now at laſt, when they were come ſo neer their journeies end; it was ſuch a *provocation*, as God could not poſſibly put up; *Surely they ſhall not ſee the land*

* Jer. 15. 6.

* Num. 13. & 14.

* Num. 14.22.

* Ver. 9.

land(or, *If they do &c.* then I am not God) *which I ſware unto their fathers, neither ſhall any of them that provoked mee, ſee it*, Num. 14. 23. And therefore in the *Pſalme* but now cited, (in the 8 verſe) *David* bade the Jewes take heed, how they hardened their hearts, as thoſe their forefathers did, leſt God's *anger* ſhould kindle againſt them alſo, in the like *reſolute* manner, ſo as never to be appeaſed.

What ever thou doſt, doe not *provoke* God by *hardening* thy ſelfe againſt him. 1 Becauſe it *cannot poſſibly* doe thee any *good*. It is in vaine to thinke, we are *ſtronger then hee*, 1 *Cor.* 10. 22. Who *hath hardened himſelfe againſt him, and proſpered?* Job. 9.4. 2 Becauſe it *will neceſſarily* doe thee *hurt*. *Happy is the man that feareth alway: but he that hardeneth his heart, ſhall fall into miſchiefe*, Prov.28.14. Labour above all things to be *tender-hearted*; and be wary how thou *croſſeſt a tender hearted father*: for none more angry then ſuch a one, if he be once exaſperated. Eſpecially when he *correcteth* thee, be ſure to *yeeld*, and amend; for *hardneſſe* at ſuch a time *provokes* him *inſufferably*. A father that *corrects* his child, if he neither *weep*, nor ſo much as *ſeeme* to *care for it*, will be grieved to the heart: he ſhakes his head, and throwes away the

rod

rod, and a thousand to one, but he resolves never to looke any more after him.

Hastinesse, See *Rashnesse*.

Hatred.

For this men are punished. 1. With *Need of their help, whom they hate.* The Gileadites, who hated their brother *Jephtah*, and turned him out of doores for being the Son of a Harlot. Judg: 11. 2; afterwards, when the Ammonites made warre with them, were faine to send to him, to be their Generall, vers: 6. 7. Surely had men but so much *Policy*, as they should have, they would avoid *hatred* and *enmity*. First, because there is no body so *selfe-sufficient*, but one time or other he may stand in need of another mans help. Secondly, because there is no body so *insufficient*, but one time or other, his help may stand another man instead. And thirdly, because there is no body, but his *necessities* are so *various*, that, seeing God hath so variously endowed men with *abilities*, such a mans help may stand him in steed, when no bodies help but his will serve.

2 *God's doing good to those whom they hate*; then which there can be no greater *punishment*, because there can be no greater *vexa-*

tion, then to be so punished. *When the Lord saw that Leah was hated, he opened her womb: but Rachel was barren*, Gen: 29. 31. If *Joseph's* Brethren *Hate* him, for *dreaming a dreame*; he shall *dreame againe*, notwithstanding that, and *dreame better*. Insteed of having obeysance made, only by *their sheafes* to *his sheafe*; he shall have it made by the *Sun*, and the *Moone*, and *eleven starres* to his *owne person*, Gen: 37. 5, 7, 8, 9: which was a more plaine *revelation* of his future preferment. Malicious prosecuting men with *hatred*, is like a *successesse assault* made upon a *weak Fort*: which doth but cause the enemy to make it the stronger, & guard it the better. God very often doth, as I have seen many Parents doe, when they see one of their childrē *hated* by his brethren, viz: If they *hated* him, *love* him; if they *loved* him, *love* him *better*, and resolve to *give* him the *more*. Me thinks therefore, thou mightest forbeare to *hate* another, were it but for meere *envy* to him.

3 *Their owne hurting themselves.* viz: *By not believing*, or *refusing* to *aske*, or *follow*, *the advice* of those whom they *hate*. *Ahab* said to *Jehoshaphat*, *There is yet one man Micaiah, by whom we may enquire of the Lord; but I hate him, for he doth not phophecie good concerning mee, but evill*, 1 King. 22. 8. and there-

therefore *refusing his advise*, viz. *Not to goe up to Ramoth Gillead*, he went up, and was there wounded, and died of his wound. v. 35. 'Tis as *strange* to *see*, as it is *common* to *be seen*, how men *take*, and refuse, such and such courses, to their owne ruine, meerly to be *contrary* to one, whom they doe not *like*. *displicet Author* * *the Author dislikes me*, is all they can say. But yet so it is; our *hatred to others*, is *stronger* then our *love* to *our selves*. *Justin* [a] sayes of *Alexander*, *plus lætitiæ cognitis mortibus duorum æmulorum regum, quam doloris amissi cum Sopyrione exercitus suscepit*, *He took more joy at the death of two Kings his confederates, whom he emulated, then then he did sorrow at the losse of his army.*

* *Ovid Met: lib. 8. Fab. 4.*

[a] *l. 12 c. 11. Sol 18. c. 5 (speaking of the Thessali)*; tanto odio Phocensium ardentes, ut oblíti cladiũ suarum perire ipsi quam non perdere eos præoptarent.

4 *Not-having their prayers heard, or any duty, that they performe accepted*, though it be never so *good*, though it be as a *gift*, *or free-will offering*; as may be gathered, by our Saviour's forbidding the Jewes to *offer* a *gift*, till they were in charity with their Neighbours: *If thou bring thy gift to the Altar, and there remembrest, that thy Brother hath ought against thee; Leave there thy gift before the Altar*; (we must not, as it is our common practise, *forbeare duties*, because we *are not in charitie*; because it is our duty to be *in charity*, that we *may not forbeare*) *and goe thy way, first be reconciled to thy Brother, and*

and then come and offer thy gift. Agree with thine adversary quickly &c. Mat. 5. 23,24, 25. *Be reconciled to thy brother*](though his brother had somewhat against *him*, and had therefore most need of being reconciled) and, *Agree with thine adversary*, ἴσθι εὐνοῶν, *be well minded towards him*; or, *beare him love and good will*; do but do this, and then come, and welcome. If it be possible, reconcile thy brother to *thee*: if not, be sure be reconciled to *him*, and be friends with *him*. For doubtlesse, not for my adversaries not being friends with me, (although I have wronged him;) but onely, for my not being friends with him, my offering and prayers cannot find acceptance: and this, I believe, was that which Christ required. See 1 *Pet.* 3. 7.

5 (If it be towards a brother) *The same, that those, who* LOVE NOT GOD. *If a man say, I love God* (for this every one will *say*, though he be the most wicked wretch that ever lived) *and hateth his brother, he is a liar*, 1 Joh. 4. 20. If he, that is the *world's friend*, be *God's enemy*; he that is his *brother's enemy*, cannot be God's *friend*, James 4. 4.

6 *The same, that* MURDERERS, & Such as have not *passed from death to life. Who so Hateth his brother, is a murderer: and yee know that no murderer hath eternall life abiding*

ding in him, 1 Joh. 3.15. Surely his punishment must needs be *damnation*. For he that lives *this life* in a *death of sinne*, must needs live the *next*, in a *death* of *misery*. Now he that *loveth not* (much more, he that *Hateth*) *his brother*, *abideth in death*, vers. 14. or, he hath not yet *passed* from the *life* of the *old man*, which is but *death* (in comparison,) to the life of the *new man*, or the life of Christ; which onely is life indeed.

Hearing the Word. See *Word.*

Not-Helping the Godly.

Or, *Not-Helping* men *in the waies of God*, There is cause, why we should exceedingly feare God's anger against us for it; in regard that such who have been faulty this *way*, have been *punished*, or *threatened*.

1 With *Excommunication* * shall I call it? or, *non-communication*, viz: with those whom they thus neglected to *help*. An *Ammonite*, or *Moabite shall not enter into the Congregation of the Lord; even to the tenth generation, shall they not enter into the Congregation of the Lord for ever. Because they met you not with bread and with water in the way when ye came forth out of Egypt, and because they hired against thee Balaam &c.* Deut: 23.3, 4. An

* *Which is properly of those onely, who have* Communicated.

An Ammonite, or Moabite] that is, say some, only an *Ammonite* or *Moabite-man*: for a *woman* (they say) of either of these Nations might *enter into the Congregation of the Lord*, viz: by *marrying* with an *Israelite man* although a *man* might not by marrying with an Israelite *woman*. Their reason is, because *Ruth* a Moabite-woman, was married to
* Ruth 4. *Boaz* an Israelite man *, and that with the Consent *of the Elders*, and *all the people that*
* Vers. 11. *were in the gate**, To which they might adde also this, for a confirmation of their opinion viz: that it was the *practise* of the Israelites, to marry with their *women*; (as may be gathered by *Nehemiah's* complaint only of *such* marriages, as if they had forborne others *Neh:* 13.23, and likewise by the marriages permitted with the *Benjamite women*, when it was not suffered to be with the *men Jud:* 21.16,18.) and that chiefly (as I conceive) upon these grounds: 1. Because *uncircumcision* was the maine thing in a *Gentile*, that offended them, (as you may see *Gen:* 34.14.) which they could not except against in *Women*. 2 Because if they *married* only with their *women*, there was no fear of *building* up *strange* families: for (according to the *etymology* of the Hebrew word *Naschim* signifying, *Women*, coming from *Nascha, to forget*,) the children being named

med after the Father, the *Families* from whence they came, would be soone *forgotten.* But, notwithstanding this instance of *Ruth,* and the practise of the Jewes, it may be answered that the prohibition was generall: 1. Because *Ruth* had been *sanctified,* *as I may say, by *marriage with an Israelite* before, c:1.4. or rather indeed, by *leaving her religion,* & becoming a *Proselyte,* c:3.v.11. 2 Because, there was in this marriage, a *Mystery,* * intended by the Authour of the prohibition himselfe, (who had power to dispense:)to signify, that, whē Christ should come, (who was to descend from *David, Ruth's* great grandchild,) the *middle wall of partition* between the *Gentiles* & the *Jewes,* was to be *broken downe;* and the *Gentiles* to be no more *Strangers* and *Forreiners,* but *fellow-citizens with the Saints,* and of the *houshold of God* (Eph. 2. 14. 19.) both by *corporall,* & by *spirituall marriage,* & cōmunion. Insomuch that, though the Apostle say of the *Israelites,* (in setting forth their *dignity*) *Of whom, as concerning the flesh, Christ came,* Rom:9. 5: yet he might have said the same of the Gentiles also. & he doth as *good* as say so, when he saith of Christ, Eph: 2. 15, *having abolished in his flesh, the enmity,* & v.16. *That he might reconcile both unto God in one body: in one body,* viz. which descended both from a Jew, and from a Gentile.

* 1 Cor. 7. 14.

a *There are many instā-cesofactiōs otherwise unlawfull, but extraordinarily commanded or tolerated by God, where a mystery was intended; as if he meant not to bring to passe extraordinary things, but by extraordinary ways, and meanes; or as if in so doing, he would have had men to take the more notice and so to looke further into the matter.*

3 Becauſe it appeares, that, though the Iſraelites (according to the objection (ſeem to have looked upon it as a thing *allowed* for their *men* to marry with *ſtrange women*, yet *Nehemiah* was of a nother mind. For, aſſoone as he had heard thoſe words (of the text above mentioned read by the *Levites*,) at the *dedication* of the *new wall*, preſently he fell to *ſeparating* all the *mixed multitude*, and made them *ſweare by God*, ſaying: *Ye ſhall not give your Daughters unto their Sons nor take their Daughters unto your Sons, or for your ſelves*; chap: 13. 3. 25, You ſee, he forbids marriage with their Daughters *more punctually*, and with *larger caution*; adding, *or for your ſelves*, for feare they ſhould take that libertie, which otherwiſe they might think they had. And if any one ſay, *Nehemiah* did thus upon his *owne diſcretion* only, viz. becauſe he ſaw they had been by this means *tempted to Idolatry before*; and to *prevent* it for the future: (as may be conjectured by what he ſaith of *Solomon*, v. 26. That *his wives had cauſed him to ſin*) & not that there was any ſuch thing intended in God's prohibition at firſt, it may be anſwered, that the contrary is a great deale plainer from the 27, v. where it is ſaid, *Shall we then hearken unto you, and doe all this evill to trangreſſe againſt our God,*

in

in marrying strange wives. To transgresse &c. In marrying] not, *to be made to transgresse*, or *to transgresse because of our wives*; but *in* or, *by* the very *act* of *marrying*.

But to returne. It was said above, *An Ammonite or Moabite shall not enter into the Congregation*] that is, to *marry* or *enjoy their priveledges*; as the Israelites are forbid to *come among the Nations*, Josh:23.7. *Even to the tenth generation.*] Wherein they were esteem'd *seven times* worse, then *Egyptians*; for *their* children might enter in the *third* generation v.8. *Even to the tenth generation for ever,*] it might be interpreted, *This prohibition* (of not being *admitted till the tenth generation*)shall be in *force against them for ever*. But because in *Nehemiah* (c. 13. 1, where this law is recited)the words, *for ever*, only are mentioned, it seems rather to be interpreted, *This prohibition*, (viz. simply, of *entering into the Congregation*) *shall be for ever*. So that these words shall be either *exegeticall*, to expound those next before (according to the opinion of those, who expound that of a bastard's *not entering till the tenth generation*, (v. 2,) of *not entering for ever*) or else *auxeticall*, as an *accession* to the former. wherein *God's anger* against the *Moabites*, for their unkindnes to his people, appeares the greater; in that

he

he could not forbeare, after he had named how he would punish them, (as I may say) *in the same breath*, to *encrease* the *punishment*. As if we would say, *such a one shall not come againe to my house for this twelve month; no, never.* With this interpetation agrees the *proverb* (in use among the Jewes, in their ordinary commerce) *Beware of a Proselyte*, (i. e. *a Gentile* turned *Jew*) *even to the tenth generation.* which puts me in mind of adding another argument, of the *greatnesse* of *God's anger* for this sin of the Moabites, viz: That the punishment was without exception, even of *turning Proselyte, and embracing the Jewish religion.*

Because] In the originall it is עַל־דְּבַר אֲשֶׁר לֹא, *for that thing*; or (as one would say) *for that same odious thing, of the Ammonites and Moabites, their not comming forth to helpe the Israelites with provision*, for that word, which is put here to signifie *because*, is often so used; and yet seldome, but then, when the thing spoken of, is a *maine cause*, or the cause is a *maine thing*, as Ps. 79. 9. &c.

Because *They*.] Though this *pronoune* be not in the Hebrew, yet may I put an *Emphasis* on it in the *English*, to denote the *Ingratitude* of these people; in regard they were *they* alone, whom God had given

a

a ſtrict charge to the Iſraelites, not to fight with, Deut:2.19, who in obedience to that command, paſſed by them without medling with them, although they conquered Sihon (who conquered the *Moabites**.)

* Nū 21. 26, to 30.

Becauſe they *met you not with bread and with water, when you came forth out of Egypt*] one would have thought they had been ſufficiently excluded, by the prohibition of *Baſtards*, in the verſe immediatly going before; as being the children of thoſe who were *inceſtuouſly begotten*, viz: by *Lot* upō his Daughters, *Gen:* 19.36: but as if God accounted that no exception at all, in cōpariſon of this, all the reaſō urged for their excluſion frō the Congregatiō of the Iſraelites is, *Becauſe they mēt thē not with bread &c.*

Shall not enter into the Congregation &c. Becauſe they mett you not] as if he had ſaid, becauſe they *came not to you*, to *help you in your neceſſity*, they ſhall not *come among* you to be *holpen* by you, in your *proſperity*. I have often obſerved in this booke, how God makes the puniſhment to have a reſemblance with the ſinne.

Mett you not] or, *prevented* you not. not, becauſe they *denied it you, when you asked them*, but becauſe they brought it not out firſt of their owne accord.

With bread and with water when you came

forth out of Egypt] viz: *to congratulate* so great a deliverance, as that was, when you were delivered from Egyptian bondage: even as the *King of Sodome* came forth to *meet Abraham*; and the King of Salem came forth to meet him, with *bread and wine*; to congratulate his succesſe, when he had conquered the *Kings*, Gen: 14. 17, 18. *Deiodate* thinks this complaint is only of *some* of the *Moabites*, because in the second chap: of this booke v. 28, 29, it is said that those *Moabites* who dwelt in *Ar* (which God gave to the Children of *Lot*) did give the Israelites meate and water: but, I may answere, it was *for money* (v. 28.) which was no *preventing*, such as is here expresſed.

Because they mett you not &c. And because they hired against thee *Balaam &c.*] 'Tis not said, *Because they met you not, and* they hired against thee; (as if only both faults together were counted sufficient reason of this their excommunication, and not either of them singly) but *Because they mett you not, And because* they hired against thee *Balaam*. the word אשר, *Because*, is repeated.

There is in this chapter besides this, yet more punishment for these *Ammonites* and *Moabites*: for the Israelites are forbidden not only to seek their *affinity* by *marriage* but

but to *seeke* their *peace*, or their *good*, any other way, v. 6. *Thou shalt not seeke their peace, nor their prosperity all thy daies for ever.*

2 A *Second* thing, wherewith we find *not-Helping God's people* threatened in the Scripture, is a *Curse. Curse ye Meros, (said the Angel of the Lord) curse ye bitterly the Inhabitants therof, because they came not to the help of the Lord, to the help of the Lord against the mighty*, Judg. 5. 23. If you will, you may read the latter part of this verse, thus, *Because they came not to help: * The Lord was our help; even the Lord in those that fought for us*: for so the *Septuagint* render it (agreeably enough with the Hebrew which we read) ἐκ ἦλθον εἰς βοήθειαν ἡμῶν· κύριε βοηθὸς ἡμῶν, κύριε ἐν μαχηταῖς δυνατός. (See the chapter of the *Enemies of God's children*, in the Section concerning *Angels*) These words are in the *Song* of *Deborah* & *Barak*, which they made after they had conquered *Jabin*, and *Sisera*.

* *If it had beene* לִיהוָה *it had been of the Lord without question: but it is* בְּאֵי לְעֶזְרַת יְהוָה

3 A third punishment, that the Scripture reports to have befallen men for this sinne, is *Death*. The *Israelites* (after their fight with the *Benjamites*) according to the *oath* *, which they had made, that whosoever came not up to *Mispeh* to joyne with them in revenging the abuse of the *Levite's* Concubine, *Judg.* 19. should be put to

* שְׁבוּעָה גְּדוֹלָה *a great oath.*

death, *Judg.*21.5. when they found none of the city of *Jabesh-Gilead* there, they presently sent thither twelve thousand men and put them all to the sword, men, women and children, vers. 10. onely *foure-hundred virgins* were suffered to live, whom they gave for *wives* to the *Benjamites* (upon their *comming in to them, v.* 14.) because they themselves had every one sworn before, not to give his daughter to a *Benjamite*, v. 18. *Nabal* (*that churle*) denying to help *David's* army with provision, was threatened with the slaughter, both of himselfe, and all his familie, 1 *Sam.* 25, 10, 22. And although *David* were restrained by the *entreaty*, and *liberality* of *Abigail* (his wife) *from avenging him with his owne hand*, v. 33. yet in a very little while after, *the hand of God* found him out, *and stroke him to death. And it came to passe about ten dayes after, that the Lord smote Nabal that he died*, v. 38.

Certainly *Not-joyning* with the *Godly* (in their godly designes, and especially those which they undertake *upon God's command*) God cannot take it well, and it is a thousand to one, but hee punisheth it, in whomsoever it be. Methinkes, I heare *Moses*, angrily expostulating with the *Reubenites*, and *Gadites*, for desiring leave to take up their abode

abode on this side Jordan, and not goe over the river with the rest of their brethren. *Shall your brethren goe to warre, and shall yee sit here? And wherefore discourage yee the heart of the children of Israel from going over into the land?* Num. 32,: 6,7. How angrily doth God, by the Prophet *Ezekiel, threaten*, and in his threat *aggravate by expressions, the Egyptians their not helping* Israel, according to their promise? *And all the inhabitants shall know (shall know*, viz. by sad experience) *That I am the Lord*, (and therefore have power, and authority to revenge) *because they have beene a staffe of reed to the house of Israel: when they tooke hold of thee by the hand, thou didst break* (he *changes* the *person* for *anger*) *and rend all their shoulders: and when they leaned upon thee thou brakest, and madest all their loynes to be at a stand*, cap. 29. 6,7. Though he punished the Israelites for *trusting in* the *Egyptians*, Isa. 30.3. yet will he punish the *Egyptians* for *not being trustie* to the Israelites. Another man's wickednesse is no excuse for mine. *Paul* prayed for those that *forsooke* him, when he came to his answer before *Nero*, that *it might not be laid to their charge*, 2 Tim.4. 16. and therefore surely he feared that it would.

The words in the Originall (μὴ αὐτοῖς λογισθείη) seeme to import as much: as if it had been said *I would* (or *Oh if*) *it might not*: or, *I should be glad it might not be laid to their charge; but I feare it will.*

I have beene the longer upon this subject, becauſe I perceived what an odious ſin the Scripture made it in the *Ammonites* and *Moabites*: and becauſe I ſee how the beſt of us, make it a very little, or no ſinne at all, *not to help God's people*, ſo long as we doe not *hurt* them.

Helping of the VVicked.

Helpers of the Wicked are puniſhed, or threatned

1 With *God's anger*. *Jehu* the *Seer* told *Jehoſhaphat*, for *helping of Ahab*: *Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord*, 2 Chr. 19. 2. *That hate the Lord.*] The *Septuagint* tranſlate, *whom the Lord hates*. If we may not *hate*, I am ſure, we muſt not *love*, thoſe whom the *Lord hates*: I meane, we muſt not φιλάζειν (as their word

word is) *associate with them in friendship.* We usually take it unkindly, to see our friends loving to them that hate us. *Do not I hate them, that hate thee?* saith *David*, Ps. 139. 21. *Yea I hate them with a perfect hatred, v.* 22.

2 *Non-successe in other designes. Then Eliezer, the sonne of Dodonah of Mareschah, prophecied against Jehoshaphat, saying, Because thou hast joyned thy selfe with Ahaziah the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish*, 2 Chr. 10. 37.

Heresie, See *False Teachers*

Hinderers of the good workes of others.

Are as sure to be *punished*, as they, that *doe those workes*, are to have their *prayers heard*: and surer too. *Nehemiah* prayed, that God would *thinke upon* **Tobias* and *Sanballat*, onely for *endeavouring* to affright him (from building the wall of Jerusalem) with reports that his enemies conspired to kill him, *Neh.* 6. 14.

**The* Sept. μνήσθητι μοῦ πρὸς Τωβίαν &c. Remember me in relation to Tobias, *viz.* to punish them for what they did unto mee.

And as they are sure to be *punished for*

their sinne: so (for the most part) they *have no successe in their endeavours.* That *Baal-zephon* spoken of *Exod.*14.2. is thought by the Jewes [a], to have beene an *Idol*, made by the *Egyptian* witches; and placed in the wilderneſſe, to *hinder* the Israelites in their departure from *Egypt.* But it seems it could do nothing upon them, for all it's *looking* * and *staring*, for the name comes from *Tsapha*, to *looke* or *watch*) but the *Israelites out lookt him*; and had a speciall command from God, to encamp just over against him, as it were on purpose to shew they cared not for him. *Surely there is no enchantment against Jacob, neither is there any divination against Israel*, or any other of God's people: especially, when they are *going to the land of Canaan*, or are *doing* that, for which they have *God's commission*, and *command* to warrant them. Read the history of God's severe punishing the *Philistins*, for *detaining the Arke*, 1 Sam. 5.

a Fagius in Exod. *The Eve (they say) hath a great hand both in* Witchcraft *&* poyſoning, Neſcio quis teneros oculus mihi faſcinat agnos. *we say, such a one hath over-looked such a thing.* Num,23. 23.

Hindering Conversion.

Hinderers of the Conversion of others Threatned

With *Woe. Woe unto you Scribes & Phariſees hypocrites: for ye shut up the Kingdome of heaven against men, for ye neither goe in your selves*

selves, neither suffer them that are entring, to goe in, Mat. 23. 13. Ye *affright* them from being *my Disciples*, by your censures of *Excommunication*: and yee keep them from the knowledge of the *Messiah*, by not permitting the reading of the Propheſies to any, but your ſelves, (for this was the practiſe of the *Scribes*, and *Phariſees*.) *Beza* thought that Chriſt in theſe words, alluded to that ſort of traditions amongſt them, which the *Talmudiſts* call *Sig Lethorah*, that is, *ſepimentum legis, the hedge*, (or *fence*) *of the Law*; becauſe forſooth, by the uſe of them, they kept men from *tranſgreſſing the Law*: whereas, it was rather a *Blind*, to keep them from the *knowledge* of the Law. And indeed there ſeemes to be the more ground for this conceit of his, becauſe our Saviour calls them *Hypocrites*; as if he had reproved their *Hypocriſie*, in carrying the *keyes*, & pretending to *keep* the Law *for* the people, when they *kept* it *from* them. Juſt as the *dog* that lay in the manger, kept the horſe's *oates* for him: and juſt ſuch *key-keepers* are the *Papiſts*.

You have the like threat in *Luke, Woe unto you Lawyers, for ye have taken *away the key of knowledge, &c.* c. 11. 52. They *took* the key, & that was all: for they made no *uſe* of the key: *at leſt not to open* the door, but to *ſhut* it.

There is no ſin more *Deviliſh*, or where-

* *Perhaps he alludeth to their cuſtome of deliveringhim a Key, whom they admitted to the reading of the Law.*

in

in *men* shew themselves more like the *Devill*, then this, of *Hindering goodnesse*. Neither is there any thing wherein the Devill shewes himselfe more truly *Satan*, that is, an *enemy*. Then is the *Devill* truly *Satan*, when hee *resists Joshua*, Zac: 3, 1: and when hee taketh away *the word that is sowen in mens hearts*, Mark 4. 15. * And then are *men* little better then *Divells*, when they are a *hindrance* to others from that, which may be for the good of their Soules. When *Peter* would be σκάνδαλον, *a block* in *Christ's* way to *Jerusalem*, (whether he went to *doe the Will* of his *Father*, which if he had *not* done, wee had perished to all eternity) he calls him *Satan*, Mat. 16. 23. *Get thee behind me Satan.* When *Paul* was stopt in his intention to come to the *Thessalonians*, by the *Epicureans*, and others at Athens; he said that *Satan hindered* him, 1 Thess. 2. 18. and when *Barjesus* sought to *turne away* the *Deputy-Governour* of *Paphos* from the faith, he called him *the Child of the Divell, and enemy of all unrighteousnesse*, Acts 13. 10. But is this all, that we have to say to such men, to call them *enemies*? Noe: for, as for that *Jew*, which I mentioned, you may read, how he was *stricken* with *blindnes*, v. 11: and for the rest of the Jewes, who *forbade* the *Apostles* to *speak to the Gentiles*

* *Where he is called* Satan.

tiles, 1 Thess: 2. 16, it is said of them in the same place, *The wrath is come upon them to the utmost*. I could wish we were all of us so wise, as to count all them for no better then our *enemies*, who either *hinder* us from *goodnesse*, or *entice* us to *wickednesse*.

Hire.

Those that *detaine* it

1 Their punishment is *certaine*. *Thou shalt not oppresse an hired Servant, that is poore and needy, whether he be of thy Brethren, or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the Sun goe downe upon it, for he is poore, and setteth his heart upon it; least he cry against thee unto the Lord, and it be sinne in thee*, Deut: 24. 14, 15.

Thou shalt not oppresse an hired Servant,] or *one that workes* for *wages*, לא־תעשק שכיר In *Malachi*, (chap. 3. 5. a *participle* of the same verb (*hashak* to *oppresse*) is joyned also with שכר *hire* עשקי שכר *those that oppresse the hire*, The Greek word ἀποστερεῖν (which signifies to *to keep back that, which another should have*) is after the same manner joyned sometimes with the *thing*; as by the *Septuagint* in their translation of those places, ἀποστερήσεις μισθὸν &c. and sometimes with the *person*; as by *Paul* 1 Cor: 6. 8.

and

and *c.*7.4. ἀποστερεῖτε ἀλλήλους, &c. But perhaps by *oppressing the hire*, may be meant, an *oppressing* of the *hireling*, not so much by *keeping his hire altogether*, as by *diminishing* his *hire*, or not giving him it *so soone* as the master *ought*, or as *he agreed*, (& therefore it is said, v. 15. *At his day*,) using *tricks* & *evasions* to deceive him. Accordingly, some say that the word *Hashak* properly signifies *oppression by cunning*, and *fraud*; as *Gasal* doth, *oppression by violence*: which if it doe, it is very well expressed by ἀποστερέω, which properly signifies (and our translation very well renders it so) to *defraud*. *Hashak* or ἀποστερεῖν, is such a sinne in *paying* another *too little*, as *Batsah*, or πλεονεκτεῖν, is in *making another pay too much*, & that not by *violence*, but by *cunning* and *deceit*. It is a sin as *frequently committed*, and as *lightly esteemed of* by *us now*, as it was by the *Jewes of old*; who, as in this, so in other sins, which were not *point blank contrary* to the *letter of the Law*, cared not how much they offended. If they were never so *outragious* with their brother calling him *foole*, *Raca*, & all the bad names of the world, so long as they did not kill him, *Mat.* 5.21. If they *lusted* never so much, so long as they did not *cõmit adultery*, v.27. and so, if they *defrauded* never so much by *keeping backe*, so long as they did not *steale* by

by *taking away*, they thought (or would have others to thinke) that they did not *breake the commandements*. But our Saviour sufficiently told thē, that the meaning of God, & the Cōmandements, was larger then so, as you may see, *Mat.* 5. And as for this sin whereof we speak, when he shewed the *young man* the cōmandements, he did not only tel him μὴ κλέψῃς, thou shalt not *steal*, but μὴ ἀποστερήσῃς, thou shalt not *defraud*: for so *Marke* hath it, *c.* 10. 19. though *Matthew* & *Luke* mention it not.

Whether he be of thy brethren, or of thy strangers] Though he might make a *stranger* pay *him* more thē a brother (for *usury*,*) yet *he* himself might not *pay* to a *strāger* lesse then to a *brother* (for *wages*.) However (I believe) if he so *defrauded* a *brother*, it was a *worse sin*, thē if he *defrauded* a *strāger*; according to the words of the *Apostle*, *You do wrong, & defraud*, ὑμεῖς ἀδικεῖτε, καὶ ἀποστερεῖτε, *& that your brethren**. * Ch: 23. 20. * 1 Cor. 6. 8.

Neither shall the Sun goe down upon it] There are two things which the Scripture forbids us to let the *Sun goe down upō*: A *grudge* that we *owe* to our *neighbour**; & the *wages* that we *owe* to a *hireling*. For a man to go to bed, either with a *grudge* in his *stomacke*, or the *wages* of a *hireling* in his *pocket*, is as dangerous to his *soule*, as it is *hurtfull* to his *body*, *to sleep before his meat is concocted*. He that doth either of these, is as one that lyeth all night with his *doores* * Eph. 4. 26.

open

open upon him. And 'tis to be attributed to nothing but *God's forbearance*; if such a sinne (or the *punishment* thereof) which *lies at the doore* as much as any, doe not come in and surprize him, ere he see the light of another day. He that sleeps with *dues unpaid*, and *sinnes unrepented of*, is like him that * Prov. 23. 34. *sleeps upon the top of a mast*, * or *in the sides* a Jonah. 1. 5. *of a ship*, when it is like to be *cast** *away*. To conclude, he is like one that *angers* his *enemie*, and casts away his *weapon*: or a garrison that makes a sally, & presently throwes *downe the workes*.

For he is poore &c.] the *Scripture* hath every where very high, and tender expressions of *five sorts* of people especially viz: the *Poore*, the *Fatherlesse*, the *Widow*, the *Stranger*, and the *Hireling*; making the *oppressing* of such people, as *great* a *sinne*, as *we count* it *little*; or as great, as we count *drunkennesse*, and *swearing*: for we hardly count ony other sinnes great. *See* the Chapter of *oppression*, and *Poore*.

And setteth his heart upon it] The Chaldee paraphrast renders, *ventures his life for it:* as if it had beene said, *he puts his body and soule, and all his strength to it, to earne it, and therefore doe not detaine it from him, seeing he payes so deare for it.* The Hebrew indeed signifies, *He carrieth his life or soule to,*

or *for it*: and so it may have the same signification with that phrase, *Shum nepheſh be Chaph*, to *put* a man's *life in his hands*, used in Judg. 12.3. and 1 Sam. 28. 21. That, for which a man *ventures life*: or that, wherewith he *sustaines life*: any thing that concernes *life*, take heed of medling with it. That, *for* which a man *ventures life*; because it were an argumēt of an *Hard heart*. *David*, though he longed so earnestly, for some of the water of the well of *Bethlehem*, (where the Philistines had a garrison;) yet, when it was brought by the *three mighty men*, who brake thorow the Philistines army to fetch it, he refused to drinke it, because it was *the bloud of the men that went in jeopardy of their lives* 2 Sam: 23. 17. That, *with* which a man *sustaines life*; because it would be an argument of a *Cruell heart*. In this chapter of *Deuteronomie* v. 6, where a man is forbidden to take a *milstone* for a *pledge*, the reason added is, Because *he taketh life to pledge*. we render it *man's life*, but in the *Originall*, it is only *life*; which doth more *emphatically* set forth what account God makes of *life*, and how carefull he is to have it preserved, whosoever the *man* be. The *Septuagint* seeme to fetch the force of the reason from this last sort of things, translating the words

above

above quoted, ἐν αὐτῷ ἔχει τὴν ἐλπίδα, *because he hath his hope in it*; it is all he hath to *trust to*, or, it is that which he *depends upon for his maintenance*. But, methinkes, however, they had done better, if they had gone as neere the *originall* as they could, at leſt as to the *prepoſition*, and tranſlated ἐις αὐτὸν, or ἀυτῦ, *to* (or *of*) *it*: which would have ſuited wel with the litterall ſignification of the other word, *he lifteth his ſoule*, or, as our tranſlation very well *paraphraſes* it, *ſetteth his heart* (*upon it*.) And it is a very good argument to be uſed to a man, to make him pay the *hireling his hire*, viz. becauſe it is that which he *agreed* for *firſt*; and it is that, which his *mind* and his *hopes* ran upon, all the while he was working: And therefore be not ſo *hard-hearted*, and *cruell*, to let him loſe his *hope* and *expectation*, than which there can be no greater cauſe of *griefe*, and *vexation*. As *the deſire of the ſlothfull killeth him*, Prov. 21.25. (*viz.* becauſe he cannot *enjoy* it:) and as *hope deferred maketh the heart ſicke*, ch. 13.12: ſo it muſt needs be a grievous *heart-breaking* to a poore man, (and conſequently *cruelty* in his maſter, whoſe fault it is) to have laboured hard and long, perhaps cheerfully in *hopes* of a little reward, and to be deceived at laſt. ſurely, if God *heare* not ſuch a

man's

man's *prayer* to *avenge* him; yet doubtleſſe he will *ſee* his *maſter's* oppreſſion to *puniſh* him accordingly: for it followes, *Leſt he cry againſt thee unto the Lord, and it be ſinne unto thee.*

Cry againſt thee.] And ſo the *Septuagint*, καταβοήσεται κατὰ σου. for as the *Scriptures* (as I told you before) have very *high*, and *tender expreſſions* of the *Poore*, the *Fatherleſſe*, the *Widow*, the *Stranger*, and the *Hireling*: ſo it may be gathered out of them, that God hath a ſpeciall *eye* to their *conditions*, to pitty them, and a ſpeciall *eare* to their *prayers* to heare them, and grant their deſire. I cannot wiſh mine enemy a worſe thing, then to have any one of theſe *pray* againſt him. Their *praying* to God, when they are *oppreſſed*, is uſually expreſſed in Scripture by, *Crying*; becauſe it is ſo *loud*; and their *crying*, becauſe of *oppreſſion*, is in God's eares, like ſo much *praying*. every *cry* of the *oppreſſed*, is a *powerfull prayer*; and every *prayer* a *loud cry*. This *defrauding* the *poore hireling* of his *livelihood*, is a *murderous & bloody* ſinne, and therefore ſure to be puiſhed. As God ſaid to *Cain*, *The voyce of thy brothers blood cryeth unto me from the ground*, Gen. 4.10: So *James* ſaith, to the *rich oppreſſours*, *Behold the hire of the labourers, which have reaped downe your fields*

a ἀπεστερημένον.
b κράζει.
c αἱ Βοαὶ.
* Like that of David Psl. 18. 6. My cry came before him, even into his eares.

Which is of you kept backe a *by fraud, cryeth* b; *and the cryes* c *of them which have reaped, are entred into the eares* * *of the Lord of Sabaoth,* James 5. 4. as if he had said, The Lord will *surely heare them,* and *punish you. The Lord of Sabaoth*] (or *the Lord of Hoasts:*) he names him by the same *name,* that *Malachy* doth, when he speakes of the same *sinne, Mal:* 3. 5. to shew, that God will come as a God of *power, and in a terrible manner,* against such as are *oppressours.*

And it be sinne to thee וְהָיִת בְּךָ חֵטְא] or, *there be punishment against thee;* for. (besides that the same *prepositon* is used to signifie, *against,* as well as *in,* or *unto,* as *Gen.* 16. 12. *Exod.* 14. 25) the same word is used both for *sinne* and *punishment;* (see the chap. of *Sinne;*) and it comes all to one, to render it either way. For as long as a thing *is sinne* to a man, or as long as it is *not pardoned,* (for when it is *pardoned it is taken away,*) so long it is certaine, there shall be *punishment.* you have the *like expression* ch. 15. 9. joyned also with the other expression here used, (viz. and *he cry unto the Lord against thee*) and upon the *like occasion,* viz. of *covetousnesse,* and *hardheartednesse,* in refusing to *lend* to a brother in want, so ch. 23. 21.

2 As the punishment of such men is *certaine,* so it is likely to be *speedy. And I will*

come

come neere to you in judgement, and I will be a swift witnesse against the Sorcerers, and against the Adulterers, and against False-swearers, and against those that oppresse the Hireling in his wages, the Widdow and the Fatherlesse, and that turne aside the stranger from his right, and feare not me, saith the Lord of Hoasts, Malac. 3.5.

The reason, why I have beene so long in this chapter, is, because I love to speake most of those sinnes, of which the world speakes least, and thinke most slight of.

Holinesse.

There is no getting into heaven without it. *Follow peace with all men, and holinesse, without which no man shall see the Lord,* Heb. 12.14.

Not being Humbled by Iudgements.

Such as are not *Humbled* by * *God's Iudgements* upon themselves or others, * See *Punishments.*

Have cause to feare *The inflicting of more punishments*; as may be gathered by these ensuing instances.

1 When *Daniel* told *Belshazzar* the King of Babylon, of the *taking away* of his *Kingdome*; the first *sinne*, that he mentioned, after he had related the heavy judgements of God upon his father *Nebuchadnezzar*, was this, *And thou his Sonne, O Belshazzar, hast not humbled thy selfe, though thou knewest all this*, Dan. 5. 22. The *Septuagint* render it, *Didst thou not* * *know all these things?* as if it were such a *strange thing*; or such a *shame*; or such a *crime*; to *know* of so *many fearfull judgements* of God, inflicted by reason of *sinne*, upon his *owne father*; and yet not to *lay it to heart*, or be any whit *moved* for it.

* ἢ πάντα ταῦτα ἔγνως.

Knewest.] If a man doe but *know*, or be but *told* of God's *judgements* upon *another*, God expects hee should *Humble himselfe* thereupon.

2 Had not *Jeroboam*, and the *Princes of Judah*, *Humbled* themselves, when *Shishak* King of Egypt had taken their fenced cities, and was come to Jerusalem; instead of being onely *plundered* by him, and made *his servants*, doubtlesse they had been *destroyed altogether*: for God himselfe mentioneth it, as a reason why he did not permit their *destruction*; and there is no other reason mentioned, 2 Chron. 12. 6, 7, 12.

3 It is likely, *Manasseh*, had he not

Humbled

Humbled himselfe, and that *greatly* (having *greatly sinned*) during his imprisonment in Babylon; though he had *prayed* never so much, had never beene brought againe to Jerusalem, 2 *Chr.* 33, 12, 13. It is that, which the Spirit of God commendeth in him afterward, when he speakes of his son *Amon*, whom he *discommends* for the *contrary*, saying, that *he Humbled not himselfe before the Lord, as Manasse his father had Humbled himselfe*, v. 23. which perhaps is added to shew, that the *punishment intended* by God against him, and mentioned presently after (in these words, *And his servants conspired against him, and slew him in his owne house*, v. 24) was therefore *executed*, because he used not those meanes to *prevent* it, which his father had used, to *remove* his.

2 It is *not* unlikely, that *Josiah* himselfe, though *he did that which was right in the sight of the Lord*, had not his hea t beene tender, and had he not *Humbled himselfe before the Lord*, when he *heard* what he *spake against Jerusalem, and the Inhabitants thereof*; he had suffered those miseries himselfe, which his successours afterward suffered by the King of Egypt, and the King of Assyria. For this reason God himselfe mentions (and none else) why he *deferred* his punishments, 2 King. 22. 19, 20.

Doubtleſſe, *Not-being Humbled by Judgements*, (either our *owne*, or *of others*) is a ſin, wherewith God is *exceedingly provoked*. And it may be gathered by this, that he is ſo *well pleaſed* with *being Humbled*, though in an *Hypocrite*; as you may ſee in the example of *Ahab* 1 King. 21, 29. See *complaints* of not being *Humbled*, concerning *Zedekiah*, 2 *Chron.* 36, 12. and concerning the Jewes, *Jer.* 44. 10.

But eſpecially if the *Judgements* be our *owne*, and whilſt they are yet upon us (or for a while after, before God be gone out of ſight, as it were,) if we are not *Humbled*, this is a moſt *confronting* ſinne, and therefore in other places in the Scriptures, where mention is made of *not Humbling* ones ſelfe, it is aggravated with theſe words, *Before* * *the Lord*, 2 Chron. 33. 23. &c. as if he muſt needs be a moſt deſperately, and maliciouſly hardhearted, & impudent wretch, who is *not Humbled Before the Lord*, (or *while he is under ſuch a mighty hand as God's*, 1 Pet. 5. 6.) but is ready to laugh *in his face*. Our *Humiliation* is one of Gods maine *ends* in *puniſhing*; and it angers him to *miſſe* of it, as much as it will a maſter, to *miſſe his blow* by a boyes running away from him, when he is going to ſtrike him. *Humiliation*, and a *Afflicting of our ſoules* by our *ſelves*; and the

* *It is added alſo to being humbled*, 2 King. 22. 19. &c. ἐνώπιον τῆς κυρίου. *Jam.* 4. 10.

a *It is called* afflicting the ſoule, *Num.* 30. 13. Le. 16. 29. 31. Iſa. 58. 3.

the *Humiliation* and *Affliction* of our *bodies* by *God*, must goe together. The same word in Hebrew (viz. *Hanah*) is used for *both*: and so is ταλαιπωρέω in Greeke, *Iam.*4. 9. ταλαιπωρήσατε *Be afflicted*, or *behave your selves like men afflicted*: (like ὑποτάγητε *be subject*, 1 Pet.2.13.that is, *behave your selves like those that are subject.*) *Being afflicted in prosperity*, *pleases* God as much as any thing; and *Not being afflicted in adversity*, *displeases* him as much as any thing, for it is possible to be *not afflicted*, in the midst of *affliction*; &not to *receive** *correction*, though a man *have it*. Likewise ταπεινόομαι, is thus used *Iam.*4 10. 1 *Pet.* 5.6. *Luk.* 1.48. * Jer. 5. 3.

I will conclude with a *Promise* and a *Threat* together: *And the afflicted people thou wilt save, but thine eyes are upon the haughty, that thou mayest bring them downe*, 2 Sam. 22. 28.

Hypocrisie.

Hypocrisie is * in *generall* threatned with *Woe*, * *See more in* Professours.

In the *Old Testament* thus, *Woe unto them for they have fled from me; destruction unto them, because they have transgressed against me*

*me: though I have redeemed them, yet they have spoken lyes against me. And they have not cried unto me with their * hearts when they howled upon their beds.* Hos: 7. 13. 14. They have spoken lyes *against* me,] or *to* me: for the Hebrew *preposition* עַל will beare it, being many times thus used, but so, as that with-all, it signifie *against*. Now, I conceive the Prophet, as in *other places* of *this chapter*, so likewise in *those wordes* now mentioned, to have especially reproved the Israelites, of *Hypocrisy*; which may very well be thus described, by *speaking lyes*, or *lying to* God; and (I believe) is usually so described in the Scriptures; as likewise by *flattering*: as you may see Ps: 78. 36, see *Rev:* 2. 2, ch. 3. 9. The reason is, because *Hypocrites speak to* God, or promise him, one thing; and not only *doe* afterward, but *meane* another all the while. *They draw neere unto him, with their mouth, and honour him with their lips, but remove their heart farre from him*: this is God's complaint concerning the *Jewes* by *Isaiah* chap: 29. 1, and therefore you may see in the next chapter v. 9, he cals them *Lying Children*. In like manner *Hypocrisy towards men*, is thus expressed by *lying*, as Ps: 62. 4. *They delight in Lies*, For I suppose *David* in that place complaines, not so much of his enemies telling *Saul*, what he never

* The Sep: οὐκ ἐβόησαν πρὸς με ἐν their hearts cried not unto me.

never *did*; as of their telling *him*, what they never *meant*: and the words immediatly following are a good ground for my supposition, viz. *They blesse with their mouth, but they curse inwardly.* Now the proper worke of *Lying*, is to *deceive*; and therefore *Idols*, which deceive those that trust in them, are called *Lyes* Isa 44.*20, and (as I think) *Lying vanities* Ps: 31.6. Jon: 2. 8. And so likewise, *any child of man* in whom we put confidence Ps: 62. 9. The *Hypocrite* towards *God* also, does what he can, to deceive him: and therefore in the sixteenth verse of this chapter of *Hosea*, the *Ephraimites* are compared to a deceitfull Bow: and so they are by *David*, Ps: 78. 57. and the reason is, because they *bind* them selves to God by Covenants, and promises, to do much for him; but their *Spirits* are *not stedfast with God*, * and when they come to use, & triall, they *deale** *unfaithfully*, like those Ephraimites; *turning back in the day of battell.*

* Rom: 1. 25.

* verse 8.

* vers. 9.

In the *New-Testament*, thus: *Woe unto you Scribes and Pharisees Hypocrites, for ye are like unto whited*[a] *Sepulchers*[b], *which indeed appeare beautifull outward, but within are full*

[a] *Paul calls Ananias* whitedwal *Acts* 23. 3.

[b] *As the* Hypocrite to God, *is a* Close Sepulcher, *so the* Hypocrite to man, *is an* Open Sepulcher *Ps: 5. 9, because when he opens his mouth to speak you faire, his meaning is to* swallow you *up, as the expression is* Ps: 56. 2, 57. 3.

of

of dead men's bones, and of all uncleanneſſe, Mat.23.27. You have *Woe* pronounced to the *Scribes* and *Phariſees*, no leſſe then *eight times*, in this *one* chapter. and every time ſave one, they are *called* by the name of *Hypocrites*; as if their *Hypocriſie* were the ſinne that moſt of all offended God, and deſerved ſuch a threat. And indeed (in our *Saviour's time* eſpecially) the *Hypocriſie* of the *Scribes* and *Phariſees* was growne to a very great height: ſo that there was little elſe, but a *white out-ſide* of religion (conſiſting in wearing *broad Phylacteries*, *waſhing of hands*, and *cups*, ſuperſtitious *faſting*, and *ſeparating* from the reſt of the people, and ſuch like *ſhels*) to be found amongſt them. Inſomuch that there is not any ſinne ſo often repeated, as Hypocriſie: or any name named *ſo often*, and with *ſo much indignation*, as the name of *Hypocrites*, in any one of the Evangeliſts.

The *Particular evills*, wherewith the *Hypocrite* may be *Threatned* out of the *Scripure*, or is therein *ſaid* to be *puniſhed*, are

Firſt, *Fearfulneſſe*. *The ſinners in Sion are afraid, fearfulneſſe hath ſurpriſed the Hypocrites. Who among us ſhall dwell with the devouring fire? &c.* Iſa. 33.14. The hypocriticall Jewes, out of feare of the Aſſyrian, would

would have left their religion, and revolted to him. There is nothing whereby a *hypocrite* is better discovered, then by *fearfulnesse* and *distrust* in times of *danger*. for, a man that is *conscious* to himselfe, and remembers, that he hath beene *false* to God, cannot with any confidence hope that God will *stand* by *him*: whereas he, that hath a *good Conscience*, hath alwayes a *Good courage*.

2 *Want of comfort*, when he *thinkes of God*; as likewise *Want of Boldnesse to goe to God in Prayer* upon all occasions, (both which, a *sincere* Christian hath?) *Will he delight himselfe in the Almighty, will he alwayes call upon God?* Job 27. 10. *Will he delight himselfe in the Almighty.*] The *Sept.* say, μὴ ἔχει τινὰ παῤῥησίαν ἐναντίον αὐτοῦ, *hath he any Boldnesse before him?* for so we translate παῤῥησία Eph. 3. 12. &c. but more properly *Confidence* *, Heb. 10. 35. They use this word in severall places (somtimes joyning it with ἄγειν, Prov. 1. 20.) in the same sense, as it is used in the *Epistles*, viz. either for a *boldnesse*, and *freedome* OF speaking a man's mind at all times: (so in *Ephes.* 3. 12. it seemes to be interpreted by προσαγωγὴν ἐν πεποιθήσει, *accesse with confidence*:) or, for a *boldnesse*, and *freedome* IN speaking, to speake what one will, as to ones friend whom he loves, and with whom he may be bold;

* *By which we usually mean* boldnesse *to* speake; *whence we say, such a one is a very* confident *man.*

bold; such as *Paul* sayes he had towards the *Corinthians* παρρησία πρὸς ὑμᾶς, *I have much Boldnesse of speech to you-ward*, 2 Cor:7.4. Now *such Boldnes*,(of *either* sort,) a *Hypocrite* can never have. For if a *Hypocrite towards his Brother*, although he know, he knowes not of the malice which he conceales in his heart, yet out of conscience thereof, be not able to looke directly in his face; how much lesse shall a *Hypocrite towards God*, be able to *seeke his face*, & *look up* to him with *boldnes*, when he knowes him to be a *trier of hearts*, & *a searcher of reins*?

3 *God's not hearing his prayer*, when he *doth* pray; and when he standes in need. *Will God heare his prayer when trouble cometh upon him?* Job: 27. 9.

4 *Gods not cõmunicating of his Spirit to him.* when *Simon Magus* would have given *Peter* money, for the *power of Conferring the Holy Ghost*, he told him; *Thou hast neither part, nor lot in this matter, for thy heart is not right in the sight of God* Acts 8.21. For as *A Hypocrite* serves God, only with *outward actions*: so *God* will serve *him, only with outward blessings*. Thy heart is not *right*] εὐθεῖα. *David* (Ps:78.37. speaking of the *Hypocrisy* of the *Israelites*) sayth, *Their heart was not* RIGHT *with him*: the Hebrew is נכון that is *fastened*, or *standing upright*, without *leaning on any side*; as a thing that is *deeply fastened* in the

ground: or, as a man that *halts* not on either legge: (for such is the expression, 1 *King* 18. 21.) or as the *Sun at noone*, Prov: 8.18, where that which we render *perfect day*, is in the Hebrew, *Nechon haiiom*, *upright day*, i.e. not inclining, or at an equall distance from the *morning*, and *evening*. neither of all which expressions will suit with a *Hypocrite*. The truly godly are called *Josherim leb upright in heart*, Ps: 7. 10. where they are, they are every whit of them; whereas the *Hypocrite* stands in one place, and leanes towards another, seldome *asking* the way to *Sion* with his face *thitherward*, Jer: 50. 5.

5 *God's not accepting of any of their services. This people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is farre from me: But in vaine doe they worship me &c.* Mat. 15.8,9, they are words cited by our Saviour out of the Prophet *Esay* c. 29. 13. A little of this *leaven* will sowre *a whole lump* of good *duties*, if a man did performe never so many, and if they were made of never so *fine flower*, in the account of men. In the *Evangelist* there is mention made of a *leaven* in *Doctrine*: such as the *Leaven of Herod*[a] Mark 8.15; and the *Leaven* of the *Sadduces*[b] Mat: 16.6, & there was likewise such a *Leaven* of the *Pharisees*[c], vers. 12; each of which, our Saviour bade his

a *Who sett up a relgion of* Heathanisme *and* Judaisme.
b *Who denyed the* Resurrection.
c *VVho held* Traditions.

his Disciples to *beware* of. But there is mention also made, of a *Leaven* in *practise*, or the *Leaven* of the *Pharisees which is hypocrisie*, and of this leaven he bids them beware in the *first* place, *Luk.* 12. 1. *He began to say to his Disciples, πρῶτον πρόσεχετε, In the first place beware of the leaven of the Pharisees, which is hypocrisie:* for so we should translate according to *Beza*, placing the point at *Disciples*. Be sure therefore thorowly to purge * out this *leaven* of *hypocrisie* (or those *sinnes*, which *through hypocrisie* thou dost *conceale:*) for, if there be never so *little* left in any *corner* of thy heart, if it be with *allowance* and *approbation*; it is enough to marre a whole seven dayes *feast*, of a long and specious *series*, of godly performances. Be as carefull to *purge* it out of thy *heart*, as the Jewes were to purge *their leaven* out of their *houses* before they kept the *feast* of *unleavened* bread: for they went about it two or three dayes before the *feast* began, and searched every little hole with a candle, and when they had done all, fearing there might be any yet left, they pronounced a solemne curse against *All Leaven* in generall. Where *hypocrisie* is *not*, never so little, will be counted much: and where it *is*, never so much will be nothing regarded. Nay, I may boldly threaten the *Hypocrites*

* 1 Cor. 5. 7, 8.

6 With

6 With *God's abhorring* both *those performances*,[a] and their *persons* too. our Saviour told the Pharisees, *Yee are they which*[b] *justifie your selves before men, but God knoweth your hearts: for that which is highly esteemed among st men, is abomination in the sight of God*, Luk. 18. 15.

a *See* Duties.

b Or behave your selves like just men, *and* cause your selves to be counted so.

7 *Frustrating of their Hope. The Hypocrites hope shall perish. Whose hope shall be cut off, and whose trust shall be as a spiders web*, Job 8. 13, 14. the reason is, because neither they, nor their hopes were ever *rooted in a sincere love* Ephes. 3. 17. or *built* upon Christ by an *unfained* faith, Colos. 1. 23. 1 Tim. 1. 5. for such a *hope*, is like a *rush without* myre: now (as *Job* said in the forementioned ch. v. 11.) *Can the flag grow without water?* See *c*, 27. 8.

8 *Discovery of their wickednesse*, which by their *Hypocrisie* they have *concealed*. For *there is nothing covered, that shall not be revealed, neither hid that shall not be knowne*, Luk: 12. 2. our Saviour told his Disciples this, after he had bid them *Beware of Hypocrisie*; though elsewhere this saying be applyed to another sense, as *Mark*: 4. 22; and in this same Evangelist *c*. 8. 17. The two following punishments which I shall mention, are fruits of this viz.

9 *Shortnesse of their joy. The triumphing of the wicked is short, and the joy of the Hypocrite, but for a moment*. Job 20. 5. The *wic-*

ked and the *Hypocrite*,] As in this, so in other chapters, *Job* no sooner names *Wicked*, but presently he falls upon the *Hypocrite*, as if there were no *wicked* man like him, ch: 27.7,8. ch. 8. 13. the *Hypocrite* is with *him*; as the *froward* man, and the *foole*, were with *Solomon*, viz. all one with a *wicked* man. The *Septuagint* almost alwayes translate the word, *Haneph*, which we translate *Hypocrite*, either by ἀσεβὴς, *ungodly*, as *c.* 8. 13. *c.* 27.8. *Isa.* 33.14. or by ὑπερήφανος, *transgressour*, as in this place it is παρανόμων. *Mark*, speaking of the Pharisees, who dissembled with our Saviour, saying, *Master We know thou art true, &c.* saith, *But he knowing their hypocrisie*, c:12.15. But *Matthew* saith, Jesus *perceiving their wickednesse, &c.* c. 22. 18. An Hypocrite *may* be *honest*, but he *cannot* be *religious*. The *Chaldee Paraphrast* upon *Job*, alwayes expresses the word by דיטור (a *Latine word* in *Chaldee letters*, used also by other *Chaldee* writers) which signifies (as it is pronounced) *delator* a *promoter*, or *false accuser*; one, that *Hypocrite* like, takes upon him the *person* of a lover of justice, out of love to *bribes*, to wrong an innocent person, and for this translation there is some ground in the 15 chapter, vers. 34. because mention is made of *bribery* in the same verse: & the *Sept.* seem to accord with him

him herin, translating עדת (the word which *we* translate *congregation*) μαρτύριον, *witnesse*. *R: David** comes somewhat neere him; but that he would have the word to be meant, rather of a wrongfull *Judge*, then a wrongfull *Accuser*; for he paraphrases it, *a Respecter of Persons*. נגם, (saies he) *est improbus*, ὑποκριτὴς, i. e. *hypocrita*: that is, *Haneph* (the word which we render *Hypocrite*) *is a wicked man, and Respecter of Persons, that is, a Hypocrite* for so, in Mat. c. 6. 2, the *Syriak Interpreter* renders that, which we render *Hypocrites, Accepters* (or *Respecters*) *of Persons*. Now all *Hypocrites* are *respecters* of *persons*, because they have an *eye* only to *men*, in what they doe, (viz. how they may *please* them, and get repute of them:) but *Accepters* of Persons, I know not how to call them, (unless you meane by *Accepters*, *Takers*;) because they doe not so much *accipere personas*, *accept* the persons *of any men*; as *capere personas*, *take upon them the persons*, (or *vizards*) of *good men*, after the manner of *Stage Plaiers**, and therefore I wonder the lesse at what is said, viz. *The joy of a Hypocrite is but for a moment* Job 20. 5. It is like the pleasure that a *Stage Plaier* takes, who beares the person of a King; for when the *vizard is off, & iniquity found to be hatefull,*

* In libro ubi vocum sensa enarrat.

* *For who the word* ὑποκεῖται, *now used for* Hypocrites, *was first used.*

Ps: 36.2, all the *vaine joy*, that either of these can take, will bee presently at an end. *For a moment* *] *Aquila*, and *Theodotion* translate ἕως ἀθρόου: as who would say, their *joy makes a great flame*, but 'tis only a *flash*, and away; like the flame of a *squib*, or the *crackling of thornes* Eclesi: 7. 6. The Septuagint translate it, εἰς ἀπώλειαν *to destruction*: for that commonly is the *end* of his *joy*, by reason of *security*, and *presumption*.

*עדי רגע

10 *Shame*. And therfore *David* praied, *Let my heart be sound in thy Statutes, that I be not ashamed* Ps: 119.80. *Sound*,] or *entire*: in Hebrew *Tamim*, in the Chald. Par. *unspotted*, or rather (as we also render the word *Ps*: 119.1.) *undefiled*, or *not contaminated*: for this construction is directly opposite to the signification of *Haneph*; which signifies not only *Hypocrite*, but *defiled*, or *contaminated*, that is, *defiled with a mixture of a cōtrary*; *corrupted*. Now as a mans heart may be *sound*, that is *entire*, & not wanting any of it's *own*, *parts*; so it may be *pure*, that is *sincere*, (or without the *mixture of a contrary*,) and yet have many *faults* or *spots*. for to be *sound*, that is, without *distemper*; or *pure*, that is, not having *any blemish*; this we must not expect. And I beleive, it was no other *soundnesse* (or *purity*) which *Paul* meant, when he *praied* for the *Thessalonians*, that they might be preserved

preserved ἀμέμπτως *blameleſſe* 1 Epiſt: 5. 23: or Luke, when he *commended Zachariah*, and *Elizabeth*, that they walked in the commandements of God ἄμεμπτοι, *blameleſſe*, Luk 1.6. A *weake body* may have all it's *members*; and *bad dough* may be notwithſtanding *pure* dough, that is, *without leaven*,* and *mixture*. A man *may* ſo give his heart to God, as not to *purpoſe* to *keepe back any part* from him; and a man may ſo *love* God, as not to *purpoſe* to *mixe* the *Love of the World* with it. And this I conceive *Paul* to meane by ὁλοτελεῖς, (*ſanctify* you *wholly*,) and ὁλόκληρον τὸ πνεῦμα, *your whole Spirit, and ſoule and body be preſerved blameleſſe &c.* 1 Theſ. 5. 23, but I ſhall have occaſion, to ſpeak more to this, anon.

* The unleavened bread of ſincerity, 1 Cor. 5. 8.

11 *Oppoſition* from thoſe that are *ſincere*. *The innocent ſhall ſtirre up himſelfe againſt the Hypocrite* Job: 17. 8. The *Hypocrite*, (wether to *God*, or *man*,) is *hated* of *all ſorts* of men, *good* and *bad*.

12 *Subjection* to them. Thus, God tells the Church of *Philadelphia*. *Behold I will make them of the Synagogue of Satan, which ſay they are Jewes and are not, but doe lie; behold I will make them to come and worſhip before thy feet, and to know that I have loved thee* Rev: 3. 9.

13. *Deſolation*. *Their heart is divided,*

they shall be made desolate, (for so the word אשמה also signifies) Hos: 10. 2. *Their heart is divided* (*halak Libbam*) For, though the *Chald. Paraphrast* expound it, is *divided from the Law*; and the Septuagint translate, ἐμέρισε τὰς καρδίας, *he* (that is God) hath *divided their hearts*; and others agreeing with them interpret it, of the *division*, (or *revolt*,) from *Shalmaneser* King of Assyria, in the reigne of King *Hoshea*, mentioned 2 *Kings* 17: yet me thinkes, I may all as well interpret it of the *division* of the heart *in it's selfe*, and in respect to *God*, viz. through *Hypocrisy*. For first, it is not so proper, to say of *one heart*, that it is *divided* from another, (but rather that it is *separated*:) and therefore the *Septuagint*, though the *Hebrew* word be in the *singular number*, used the plurall, καρδίας, *hearts*. 2 In that chapter but now mentioned (2 Kings 17.) there is a plaine *reproofe* of the *peoples Hypocrisy*, and *dividing of their heart*, viz. betwene *God* and their *Idols*, in these words, *And the children of Israel did secretly those things that were not right* v. 9. 3 This expression here of a *divided heart* (to say nothing of the expression of the same *Prophet* c. 7. 8, where he compares the same people, to a *cake not turned*, as if they were for God but of *one side*) is agreeable to the expressions of the Scripture elsewhere

where, concerning *Hypocrites*, viz: that they have a *double heart*, or, as the Hebrew reads, *a heart and a heart*. so Psal. 12.2. *With flattering lips & a deceitfull heart* (or a *heart and a heart*) *doe they speake*: where the word which we translate *flattering*, viz. *halakoth*, signifies likewise *divisions*, and comes from that word, which we here translate *divided*; insomuch that the *Syriack* renders, *the lips of divisions*. where I conceive, that according to the Hebrew Idiom (as you may see Jer. 51.26. &c.) *divisions* is to be understood *passively* reciprocall, as if it were *lips divided*: because I believe *David* doth not so much complaine of his enemies their flattering *Saul*; as of their flattering *him*, viz: telling *him* one thing, and telling *Saul* another; wherein their *tongue* was *divided*, as well as their *heart*. So in the Epistle of *James* ch. 4. 8. they are called δίψυχοι, *double souled*, or *double minded*. For albeit in the first chapter, verse 8. he seemes to meane by δίψυχος (*double minded*) τὸν διακρινόμενον (as he calls him verse 6.) him that *wavereth* in *faith*, or *doubteth* in *prayer*, (whose *heart* is not, as *David* saith Psal: 112. 7, *fixed* *, *trusting in the Lord*, but is partly *on*, and partly *off*, *halting*, as it were, between *trust* and *distrust*:) yet I believe in *this place*, he is to be understood of *Hypocrisie*; and the rather,

* נכון, *of which word before.*

because of some expressions which he uses, as of *drawing nigh to God*; as if instead of drawing nigh to God *with the mouth*, and removing their *hearts farre* from him (which is the *property* of a *Hypocrite* Isa: 29. 13.) he would have them *draw nigh* to him *simply*, and indeed. And of *clensing and purifying*; as if he had respect especially to the *Leaven*, (or contamination) of *Hypocrisy*. 4 This interpretation of a *divided heart*, (viz: that it is meant of *Hypocrisy*,) seemes to be confirmed, by the expressions applyed in Scripture, to that which is opposite to it, viz. *Sincerity*; when those that *serve God sincerely*, are said to *seek* him *with their* WHOLE *heart* Ps: 119. 2. To *follow the Lord* WHOLLY [a] *Josh*: 14. 9. 14. [a] To *serve him with a* PERFECT [b] *heart* 1 Chr: 28. 9; and many more of the like nature.

a *In the Hebrew it is* מִלְּאוּ אַחֲרֵי יְהוָה *he filled after the Lord.*

b *In Hebrew* shalem compleat and entire.

14 *Destruction*, (without *mercy*.) *And they remembred that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they stedfast in his Covenant. But he being full of compassion, forgave their iniquity, and destroyed them not &c.* Ps: 78. 35, to 38

* Job 14. 34.

15 *Destruction without mercy*, both *they*, and *theirs*.* *Therefore the Lord shall have no*

joy

joy in their young men, neither shall he have mercy on their Fatherlesse, and Widows; for every one is an Hypocrite, and an evill doer, and every mouth speaketh folly, for all this, his anger is not turned away; but his hand is stretched out still, Isa: 9.17. Indeed this *Hypocrisy* seemes to have been the *maine sinne* that led the *Jews* into *Captivity*: For in the next chapter, when God speakes of sending the *Assyrian* against them, he mentioneth *no other sinne*, but *this*; and he hath no sooner mentioned this, but presently he cals them a *people of his wrath*. Marke the angry expressions, that are in his threat: *I will send him against an Hypocriticall Nation, and against the people of my Wrath, will I give him a charge to take the spoile, and to take the pray, and tread them downe like the mire in the street.* Isa: 10. 6. See the angry expressions likewise in *Jeremiah's prayer* c. 12. 13, compared with verse 2. Why is not *cutting off*, as due to us, for having the Leaven of *Hypocrisy* in serving God, as it was to the Jewes, for having *Leaven*, when they kept *the Feast of unleavened bread*? Exod: 12. 15. *For whosoever eateth leavened bread, from the first day till the seventh day, that soule shall be cut off from Israel.*

16 Lastly *Hell*, though not expressed downe-right, yet in a worse manner; such

as whereby the *certainty* of *falling into it*, and the *difficulty* of *avoiding* it, is more fully expressed, then if it were *directly* threatened, viz: thus, *And shall cut him asunder, and appoint him his portion with the Hypocrites*, Mat. 24. 51. *With* the *Hypocrites*] as if, though others also *come* to *hell*, yet it were *chiefly intended* for *Hypocrites* In chap. 21. 31, our Saviour tels the Priests and Elders, (whom he compares, for their *Hypocrisie*, and faire pretences, to the sonne in the *Parable*, that said, *I goe Sir*, and went not, v. 30.) *Verily I say unto you, that the Publicans and Harlots goe into the Kingdome of God before you. Figge trees*, that have *nothing on them*, but *leaves onely* (Mat: 21 21.) *are neere unto cursing* and burning: and to those that are *Wells without water, the mist of darknesse is reserved for ever*, 2 Pet 2 17.

I have held you long, in relating the *punishments* of a *Hypocrite*; and not without cause. He must needs have more then one *punishment*, for he hath *necessarily* more then *one sin*, because otherwise he could not be an *hypocrite*, whose proper sin is, to *cloak* & *conceale* sins. insomuch that indeed *Hypocrisie* may seeme not to be so properly called a *sinne*, (any more then *wickednesse* may be called *sinne*,) as, a *Wicked habit*, of committing sinnes in *secret*; and *pretending*, and *practising*

Rising the contrary in *publike*. I will conclude with the saying of a *Heathen*, concerning *Hypocrisie towards men*; who (though he would not use our *greeke* name for it) saith, hee counted it, of all *injustice* the most *capitall*, or worthy of death, *Totius autem injustitiæ nulla Capitalior est, quàm eorum, qui cum maximè fallunt, id agunt ut viri boni esse videantur.* Cic: lib. 1. de Officiis.

Idlenesse.

Idle men, such as either *doe nothing*, or are *slothfull in businesse*, are usually punished

1 With *difficulty*, *vexation*, and *paine* when they doe any businesse: *The way of the slothfull man is as an hedge of thornes*, Prov. 15.19. *but the way of the righteous is made plaine. Slothfull*, and *Righteous*, perhaps are put here as *opposites*, (though I confesse the *latter* part of *every* verse in *Solomons proverbes*, beginning with *But*, is not necessarily to be counted *opposite* to the *former*.) For a *slothfull* man *cannot* be *righteous*, and a *righteous* man *will not be slothfull*. In the *Greeke tongue* the word[a], which signifies *evill*, is used also for *slothfull*, or *fearfull*: and *the word* ἐκνευεῖν (*which seems to signifie* to be evill, *is used by* Paul, *for* to be weary, or faint, *especially in* doing of good 2 Thess. 3.3.) *or*, to be affrighted from doing good, through lazinesse, *and* fearfulnesse because of other mens afflictions, Eph. 3. 13. *See the Note shortly after.*

[a] *vaxde so used often in* Homer, *and as it is likely in that verse of* Epimenides, *cited by* Paul, Tit. 1. 12. evil beasts, &c. *for* beasts *cannot be* evill *in the other sense: hence* (Gal. 6. 9.

the

[b] ἀπράδειος. the word which ſignifies *induſtrious* [b], for *good*. In the 12 chapter of this booke, verſe 27, the word [c], which in our tranſlation, is rendred *ſlothfull*, in the *Septuagint*, and the *Vulgar*, is rendred *deceitfull*: for he that will not get his living by *working*, will doe it by *cheating*; as we commonly ſee in *Gameſters*, and others.

[c] Ignavis precibus fortuna repugnat. *Ovid.*

2 *Continuall deſiring*, and *not having* their deſire: which muſt needs be a great *puniſhment*, becauſe it is a great *vexation*. *The ſoule of the ſluggard deſireth, and hath nothing*, *Prov.* 13. 4. *Longing women* can tell you beſt, what a *puniſhment* this is; and I believe, it is as great a torture, as *hunger* or *thirſt*.

3 *Griefe, for not having their deſire. The deſire of the ſlothfull killeth him: for his hand refuſeth to labour*, Prov. 21. 25. *Deſire* ſpends the ſpirits, and *feeds* upon the empty *heart*, as bad as *hunger* doth upon the empty *ſtomacke*: as the poet ſpake of the *Deſire of praiſe*, ——*Exultantiaq; haurit Corda pavor pulſans, laudumq; arrecta cupido.*

[aa] *In Gen.* 25. 27 *that which wee tranſlate a* cunning hunter, *the* Targum *Paraphraſes an* Idle man.

4 *Noe-pleaſure, if* they *have it. The ſlothfull* [a] *man roſteth not that which he tooke in hunting* [a], *but the ſubſtance of a diligent man is precious*, Prov. 12. 27.

5 *Impaire of their eſtate*, as 1 *Of their houſes. By much ſlothfulneſſe the building de-*

cayeth,

cayeth, and through Idleneſſe of their hands, the houſe droppeth thorow Eccl. 10. 18. 2 *Of* their *lands. I went by the field of the ſlothfull, & by the vineyard of the man void of underſtanding. And loe it was all growne over with thornes, and nettles had covered the face thereof, and the ſtone wall thereof was broken downe,* Prov. 24. 30, 31.

6 *Poverty. Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy poverty come as one that travelleth, and thy want as an armed man,* Prov. 6. 10, 11. You have the very ſame words again, chap. 24. 33, 34. See ch. 23. 21. ch. 10. 4.

7 *Not-being relieved* in their *poverty*; (for every one will ſay, it is good enough for them.) *The ſluggard will not plow by reaſon of the cold; therefore ſhall he begge in harveſt, and have nothing,* Prov. 20. 4. In *Harveſt*] or any other time of the yeare, if *Paul's* rule were obſerved: *for even when we were with you, this we commanded you, that if any one would not worke, neither ſhould he eate,* 2 Theſſ. 3. 10. *Druſius* ſaith, this ſaying of *Paul's* was a *Common proverb* among the *Jewes*. And indeed, it is not likely, that God did leave *ſo many*, & ſo *excellent things*, either *for pleaſure*, or for *every body alike*. 'Tis our *puniſhment* (& therefore not a matter of *choyce*) to *eat* our *bread* in the *ſweat of*

our

our faces Gen: 3. 19. We ſhall be accountable for every thing we meddle with; and if we be found guilty of *theft*, woe unto us, when the *Judge* cometh. *Paul* in the chapter above mentioned, exhorteth the *idle* Theſſalonians, that, *with quietneſſe they worke, and eat their* OWNE *bread* τὸν ἑαυτῶν ἄρτον; as if without *working*, they could not eate *their owne bread*, though it were *given* them: at leaſt not *ſo much their owne*, as it would be if they wrought for it; not τὸν ἑαυτῶν ἄρτον, but only τὸν ἄρτον αὐτῶν. For unleſſe they had every one ἑαυτῶν ἄρτον *bread of their owne earning*; althongh *men* might give it them, *God* did not give it them; and ſo long they were no better then *theeves*. *

* *A* Monk, that labours not, is like a theefe. *Socrates tripart: hiſt: lib.* 8.

Now I could reckon up ſundry *evills*, that are the *conſequents* of *Idleneſſe*: and among them the chiefe is* *Diſcord*, for feare whereof (they ſay) the *Kings of Egypt* ſet their people on building of *Pyramyds*; and *Tarquin*, the *Romans*, on *clenſing of ditches* and *ſinkes*;) but I deſire as much as poſſibly I can, to keep me within the compaſſe of *Scripture-experiences*.

* Diſcordiâ laboratum, cũ aſſuetus expeditionibus miles otio laboraret Tacit: in vit: Agr:

Idolatry

Perhaps, some will say, that I had done better, not to have mentioned this sinne at all, for *these* reasons; first, for the same reason, that *Solon* * and *Romulus*, when they made their Laws, made no mention of *parricide*, viz. lest the *prohibition of it*, to *perverse natures* might prove a *provocation to commit it*; as Tacitus * sayes, the old Germans hated *usury, more then they would have done, if it had been forbidden.* 2 Because the *places of Scripture*, which concerne this sin, are so *many* and *obvious*. But my answer as to the first reason, shall be this; 1 That in after times there was a *Law* also made against *parricide* 2 I doe not see *Idolatry* so much *detested now*, as *parricide* was even in those dayes; and I say, not only among *Papists*, but among *Protestants*; who though they doe not set up *Idols* in their houses, yet set them *up* in their *hearts*, * (for there they will stand, even the greatest *Idols*, as well as in the greatest roome in the world.) Besides, I hope the *prohibition* of *Idolatry*, comprehends more, then the *worshipping of an Image*; as the *prohibition* of *murder*, doth more, then the *killing of a man*; and almost every

* *Cic. pro Rosc.*

* ideoque magis spernitur quam si vetitum esset Tac. de Mor: Germ:

* Ezek: 14. 4, 7.

every other prohibition, more then that, which the *letter expreſſeth*. Inſomuch, that, although we have no *Idols* of *wood*, & *ſtone*, as the *heathen* had: yet if we have them of *Silver* or *gold*; or if we have any thing, upon which our hearts are ſet, as *theirs* were upon their *Idols*; I know no reaſon, why we may not be called *Idolaters*, as well as they. *Idolatry*, though it be indeed a very great ſinne; yet in this reſpect, is very little, viz. becauſe it is hard to be ſeen, and will lye in a very little roome: ſo that I feare we commit it oftener then we thinke of, even the beſt of us. At the leaſt, the number of ſinnes, that border very cloſe upon *Idolatry*, is exceeding great: and therefore I thought, I might doe well, If it were for nothing, but becauſe of *them*, to produce the *puniſhments* concerning *Idolatry*; that ſo fearing to commit *this* ſinne, you may the more be afraid likewiſe, to commit *them* (being ſo neer it,) for feareof committing this, before you are aware. As to the other reaſon, I ſhall give this ſatisfaction; that my purpoſe is, to produce only the more noted places of Scripture, and where it is *more plainly expreſſed*, that *Idolatry*, and not any *other ſinne*, was the maine cauſe of ſuch a puniſhment. Now the *threats*, and *puniſhments*, which concerne *Idolatry*, are expreſſed either in *Generall*

termes

termes, or *in particular*: In Generall thus. *Woe unto him that saith unto the wood, awake. &c.* Hab: 2. 19. *If thou serve their Gods, it will surely be a snare unto the*, Exod: 23. 33.

The *particular* punishments are 1 *Sorrowes*, *Their sorrowes shall be multiplied, that hasten after another God*, Ps: 16. 4.

2 *Deprivation of temporall blessings. Take heed to your selves* (it is for your owne good, and you shall hurt no body but your selves, if you doe not) *that your heart be not deceived, * and ye turne aside, and serve other Gods and worship them; And then the Lord's wrath be kindled against you, and he shut up the heaven that there be no raine, and that the land yeeld not her fruit &c.* Deut. 11. 16, 17.

* Rev: 18. 23. *It is said of Babylon's* Idolatry, *by thy* Sorceries were all the Nations *of the earth* deceived.

3 God's *refusing to speak to them in his word; or to heare them* speak to *him*, in *prayer. Son of man, these men have set up their Idols in their heart, and put the stumbling blocke of their iniquity before their faces: should I be enquired of at all, by them?* Ezek: 14. 3. *Should I be enquired of?*] the *interrogation* seems to imply, that they *did enquire of God*; as is to be seen likewise in the following verse. Men may be *Idolaters* (I speak this to the *Papists*) even when they *pray* to God, if they *retaine* their *Idols*. In Hosea, c. 4. 15, The Jews are forbid to goe *up to Bethaven*, though they *sweare*, **the Lord liveth*. In *Zephany*

* *The Chald: Paraph:* they sweare in vaine; for the Lord liveth.

phany c. 1. 5. there is mention made of some, that *sweare by the Lord*, and *by Malcam* (or, according to the *Original*, *to the Lord*, *and* I N *Malcham*; as the Papists say, they direct their worship *to God* only, I N, or THROUGH their *Images*:) But in the second, and third verses, there is almost as *heavy* a *threat* pronounced against such, as against any *Idolaters*, in any place; *I will utterly consume all things from off the land &c.* Take some examples of this *Idoll-godlyness* (*Popish linsey-woolsey-Worship*; which perhaps is worse then *pure Idolatry*; as *adultery* is worse then *whoredome*.) 1 *Micah's Mother*, who said she had *dedicated* that *silver to the Lord*, forsooth) whereof (as she said) she intended to make a *graven Image*, and a *molten Image* Jud: 17.3. 2 The *Israelites*, (in the reigne of *Ahab*;) who *halted* between the *worship of God*, and the *worship of Baal*, 1 Kings 18. 21. 3 The *Jewes*, (in the reigne of *Manasseh*;) *who did sacrifice still in the* high *places*, *yet unto the Lord their God only* 2 Chr: 33. 17. 4 The people which were sent by *Shalmaneser*, to inhabit the country of the ten Tribes; of whom it is said, *They feared the Lord*, *and served their owne Gods* 2 Kings 17. 33. But (you may see) *such worship*, and *such feare*, was counted as none at all by God: for in the very next verse

verſe, it followes, *Unto this day they doe after their former manners*, they FEARE NOT *the Lord*, though it were ſaid before (even in relation of thoſe *manners*) that they *feared* him.

4 *Excommunication, and Baniſhment. Thou ſhalt make no Covenant with them, nor with their Gods: They ſhall not dwell in thy land &c.* Exod. 23. 32, 33. The Septuagint tranſlate, ὐ συγκαθίσῃ αὐτοῖς, *thou ſhalt not ſit with them.*

5 *Spirituall Blindneſſe. Ezekiel*, relating the Jewes their manner of making an *Idol*, and *worſhipping* it after they had made it, thus ſpeaks: *He hath ſhut their eyes that they cannot ſee, and their hearts that they connot underſtand*, Iſa: 44. 18. And well might he ſay ſo; for had they had any ſenſe or underſtanding left in them, it was impoſſible they could have been ſo *mad* *, as to *worſhip* a thing that they *made* with their *owne hands*, ſee Rom. 1. 21.

* Jer. 50. 38.

6 *Deluſion. Every one &c. Which ſetteth up his Idoles in his heart &c: and cometh to a Prophet to enquire of him, concerning me. If the Prophet be decived, when he hath ſpoken a thing; I the Lord have deceived that Prophet*, Ezek: 14. 9.

7 *Giving up to ſinne. Wherefore God alſo gave them up to uncleanneſſe &c.* Rom. 1. 24,

mention is made of *Idolatry* in the *next verſes*, both before and after.

8 *Conqueſt by enemies*: as is to be ſeen eſpecially in *Judges* c. 2. 13, 14, 15. Where it is ſaid, that when the Iſraelites *ſerved Baal and Aſhtaroth, they could not ſtand before their enemies; but whither ſoever they went out, the hand of the Lord was againſt thẽ for evill, as the Lord had ſaid, & as the Lord hath ſworne.* He had *ſaid* it, and *ſworne* it. Thus were *conquered* The *Jewes*, in the reigne of *Rehoboam*, by *Shiſhak* King of *Egypt*, 1 King 14. 23, compared with 25. The *Iſraelites*, in the reigne of *Jehoahas*, by *Hazael* King of *Syria*, 2 Kings 13,3: and in the reigne of *Menahem*, by *Pul* King of *Aſſyria* 2 Kings 15. 19. The *Jewes* againe, in the reigne of *Jehoiakim*, by *Nebucadnezar* 2 King 23.37, compared with chap. 24.1. Let *Rome* take heed of *Idolatry*: That which they themſelves will confeſſe to be *Idolatry*, continued amongſt them, till *Honorius* his time; and *Auſtin* * ſaies, it was the maine cauſe of the *conqueſt* of that City by the *Barbarians.*

* *De Civit. D.*

9 *Captivity*, and *Loſſe of liberty to worſhip the true God, if they would.* Thus were puniſhed *Once*, The *Ten Tribes* (in the reigne of *Hoſhea*) by *Shalmaneſer* King of *Aſſyria*, 2 King. 17. 16. 18. 20. The *Jewes*, *twice*, viz. in the reigne of *Jehoiachim*, ch. 24. 9, 12. and

in

in the reigne of *Zedekiah* verſ. 19. (comp: with ch. 25. 1.) and both times by *Nebuchadnezar*: which puniſhment was no more, then what they were told ſhould be inflicted, if they followed *Idols*, before ever they went into the land of Canaan. For thus ſpake *Moſes* unto them, in the laſt yeare of their journey, when they were in the wilderneſſe on this ſide *Jordan*. *When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt your ſelves, and make a graven image, or the likeneſſe of any thing, and ſhall doe evill in the ſight of the Lord thy God, to provoke him to anger; I call heaven and earth to witneſſe againſt you this day, that yee ſhall ſoone utterly periſh from off the Land whereunto you goe over Jordan to poſſeſſe it: ye ſhall not prolong your dayes upon it, but ſhall utterly be deſtroyed: And the Lord ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen whither the Lord ſhall lead you; And there ye ſhall ſerve gods, the worke of mens hands, wood and ſtone, which neither ſee, nor heare, nor eate, nor ſmell. But if from thence thou ſhalt ſeeke the Lord thy God, thou ſhalt find him: if thou ſeeke him with all thy heart, and with all thy ſoule,* Deut. 4. 25 to 29.

10 *Shame*, viz: for being guilty

of such desperate folly and madnesse. *Confounded*(or *ashamed*) *be* (or *shall be*) *all they that serve graven images, Ps.* 97. 7. *And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel*, Jer. 48. 13.

11 *Death temporall*, by vertue of a *Law*. *He that sacrificeth unto any god* (or *unto god*; for *so much* onely is expressed in the originall) *save unto the Lord onely* , (if he worship *God*, yet if he worship an *image* too, it is nothing) *he shall be utterly destroyed*, Exod. 22.20. See Deut. 13.13,14, 15. This *Law was* executed by *Elijah*, upon the *Prophets of Baal* 1 King. 18.40. And when the *Kings* neglected to execute it, upon their subjects, because they were addicted to *Idolatry* themselves; it was executed upon themselves *by God*, by *the hands* of their *subjects* and *servants*. For so died *Kings of Israel* 1 *Zachariah*, 2 King. 15.10. 2 *Pekahiah*, v. 24, 25. 3 *Pekah*, *v.* 30. *Kings of Judah*, 1 *Amon*, 2 King. 21. 21, 23. 2 *Amaziah*, 2 Chron. 25,27 whose *idolatry* was the worse, (and is so taken notice of) that he worshiped the Idols of *those people whom he had conquered*, and those *Idols* which he had brought away *by violence*, and which he found by his own experience, *could not deliver their owne people out of his hand*, vers. 15. See a most angry threat

threat *Ezek.* 14.8. denounced in very *angry expreſſions.*

12 *Death eternall Be not deceived, neither fornicators nor* Idolaters, *&c. ſhall inherit the Kingdome of God* 1 Cor: 6. 9, 10. See Rev. 21.8.

Theſe are the *Puniſhments*, wherewith they are puniſhed *Themſelves*. But there are *puniſhments* likewiſe, inflicted upon *their Families* after them; or (if you will) upon *Them*, *in their families*, according to the threat in the *ſecond Commandements*. Read the *extirpation* of the *family* of *Jeroboam*, *threatned* by *Ahijah* the Prophet 1 *King.* 14.9,10,11; & *fulfilled* by *Baaſha* his ſucceſſour, *who left not to Jeroboam any that breathed*; no not ſo much as a dog, *to piſſe againſt the Wall*: ch: 15. 29.

The *Odiouſneſſe* of this ſinne in the *ſight of God*: and the *dangerouſneſſe* of it to *thoſe that commit it*, may be *gathered out of* the Scriptures *ſeverall other wayes:* viz:

1 By the *Severity* of the *puniſhment* inflicted upon thoſe that *enticed others* to it: who were to be *ſtoned to death*, Deut. 13,10. *neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceale him, But thou ſhalt ſurely kill him, &c:* verſ: 8, & 9. *Surely*] In the *vulgar tranſlation* it is, * *preſently.* * Statim interficies.

ſently. And they ſay, that whereas in the execution of puniſhment for *ordinary* crimes, the malefactor had a day and a night, after ſentence pronounced, to thinke what to ſpeake for himſelfe: for *this*, and (ſo likewiſe, for being a *falſe Prophet*, for *ſtealing things out of the Temple*, and for *lying with an Idolatrous Woman*, or if a *Prieſt* had *medled with holy things, being uncleane*) the cuſtome was, to put the malefactor to death *forthwith*.

2 From the *Curſe*, pronounced even againſt ſuch as ſhould either *make* an *Idol* themſelves: *Curſed be the man that maketh any graven or moltē image, an abomination unto the Lord, the Worke of the hands of the craftsman, and putteth it in a ſecret place*, Deut. 27. 15. Or, but onely *keep* it in their houſes, when it had been made by others: *Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it, &c.* chap. 7. 26.

3 By the *Paſſionate expreſſions* (if I may ſo ſpeake) of *God*, in his *threats againſt it*. ſuch as thoſe of *wiping Jeruſalem as one would Wipe a diſh*, 2 King. 21. 13. *Plucking them up by the roots*, 2 Chron: 7. 20. and ſuch like.

4 By the *paſſionate actions*, and *expreſſions* of *godly men*, in *deteſtation of it*. Such was

Moſes

Moſes his *breaking* the *two Tables* (which *God* himſelfe *gave* him; and wherein were the *ten Commandements*, *written with God's owne finger*) out of extremity of *anger*, for the *molten Calfe* Exod: 32.19. And ſuch was that *prayer* of *Iſaiah* againſt the Jewes, That God would *not forgive them*, ch. 2. 8, 9. *Their land is alſo full of Idols &c. Therefore forgive them not.*

5 And laſtly, By the *names*, that are given, 1 To the *ſinne it ſelfe*, as *Aultery*, *Whoredome*, *Fornication*, Jer: 3. verſ. 9, &c. Not that theſe ſinnes *are* greater, but that *the Jewes accounted* them greater: or to ſhew, that *God* was as *angry* with *his people*, for committing *this ſinne*; as a *man* will be with his *wife*, (*whom he loves*) for committing *adultery*. whence his anger is uſually called *Jealouſy*; and he, a *Jelous God*; being as jealous of *worſhip*, as *married* people are of *love*; *not giving his glory to another*, Iſa. 42. 8. 2 To the *Idols*. Thoſe names that are giuen to the *Idols*, ſome expreſſe their *odiouſneſſe*; ſuch as, 1 *Semel Hakkinah, the Image of Jealouſy*. Ezek. 8. 3. 2 *Gillulim*, which ſignifies *dung*, Ezek 22. 3. So the *God* of the *Ekronites*, otherwiſe called *BeelzebuB*, i. e. *the God of flies*, 2 Kings 1. 3, in the *Goſpel* is called *BeelzebuL*, i. e. *The God* of *dung* (or *dirt*) Mat. 10. 25. 3 *Aven*, which ſignifies.

fies *iniquity*, Isa. 66. 3. 4 *Hhetzeb*, which signifies, *griefe*: * becauſe *God* is *grieved* with them, Jer: 22.28, or becauſe they bring *griefe* to *men* alſo, at laſt; according to that in Pſ: 16. 4. 5 *Tzirim*, which ſignifies *tortures*: for the ſame reaſon; Iſa. 45: 16. 6 *Tohhebah*, which ſignifies *abomination*; becauſe God *does*, and men *ſhould*, *abominate*, and *loath* them. The * Jewes in the deteſtation of *Chriſt*, call him, *Tahuth*, i.e. an *Idol*. Other *names* expreſſe the *hurtfulneſſe* of them, ſuch as 1 *Michſhol*, *a ſtumbing blocke*, Ezek: 14. 3. 2 *Mokeſh*, *a Snare*, Exod: 23. 33. 3 *Boſheth*, *Shame*: either becauſe men *ſhould* be *willingly*, or becauſe they *ſhall* be *by force* (at laſt) *aſhamed* of them *Hoſ*: 9. 10. 4 *Miphletzeth*, *Horrour*, or, *a Bugbeare*: becauſe men ſhould be *afraid*, to come neere them, 1 Kings 15. 3.

* *The Septuagint call it* ἀφεστηκυῖα, 1 Kings 11. 33. 2 Kings 23. 13.

* R. Solom: *in* Buxtorf: Rabb: Dict:

I will conclude, with an expreſſion or two of ſuch, as were neither *Jewes*, nor *Chriſtians*, againſt *Idolatry*. 1 Againſt the *Idolatry* of the *Egyptians*, worſhiping [a] *herbs*, and [b] *beaſts*. *Cotta* in *Cicero*, [c] *Ecquem tam amentem eſſe putas, qui illud quo veſcatur deum credat eſſe, doe you think any one ſo mad, as to believe that which may be meat, can be a God?*

[a] Sanctas gentes quibus hæc naſcuntur in hortis Numina &c.

Juvenal: Sat: 15. [b] Illic cœruleos, hic piſcem fluminis, illic oppida tota canem venerantur &c. *ibid.* c. l. 3. de Nat: D.

2 Againſt

2 Against the *Idolatry* of the *Roman-Heathen*, worshiping *men*, and *women*. *Xenophanes*, [d] being asked of the people of *Elea*, whether they should *Sacrifice* to, and *mourne for* *Leucothea* [e], (as others did:) made answer, εἰ μὲν θεὸν καταλαμβάνεσι, μὴ θρηνεῖν· εἰ δ' ἄνθρωπον, μὴ θύειν (which cannot be so well rendered in English:) If *they thought she* [a] *were God, they should not mourne for her, and if they thought she were but a woman, they should not sacrifice to her.* 3 Against the *Idolatry* of the *Roman-Christians*, painting, and worshiping *God, in the likenesse of man.* *Tacitus* [a] says of the *old Germans*, *neque deos in ullam humani oris speciem assimilare, ex magnitudine cœlestium arbitrantur*, *that they thought it not agreable with the nature of Gods, to resemble them in any human countenance.* *Plutarch*, in the Life of *Numa*, says, that, (following *Pythagoras*, who said that God was *invisible* &c, [b]) he forbade the Romans, to represent God in any *Image*, whether of man or beast: and that for one hundred and seventy yeares, they had not any such *Image* * amongst thē, but only Temples. *As if it* * *were not fitting* (sayes he) *to liken better things to worse, & as if it were not possible to comprehend God, otherwise then by the understanding.*

[d] Aristot. Rhet: l. 2. c. 25. t. 8.

[e] *Otherwise called* Ino & Matuta. *She was* Athamas *his wife; and for drowning her selfe in the Sea, (to escape killing by her husband) was made a* Goddesse.

[a] De Mor. Germ.

[b] τὸ πρῶτον ὔτε αἰδητὸν, ὔτε παθητὸν ἀόρατον δὲ καὶ ἀκήρατον.

* ἄγαλμα ἔμμορφον. * ὡς ὅτε ὅτιον ἀφομοιῶν τὰ βέλτιονα τῇ χείρονι, ὅτε ἐφάπτεσθαι θεοῦ δυνατὸν ἄλλως, ἢ νοήσει.

Ignorance

Ignorance.

*See Hardening.

Ignorance *(or *Blindneſſe*) threatened, and *Inflicted.*

The *Jewes* are the moſt notable examples of this puniſhment, that can be produced: For

Before the *comming of Chriſt*

You may ſee it *threatened* to them in *Micah*, [a] even upon their *Prophets* themſelves, thus, *Therefore night ſhall be unto you, that yee ſhall not have a viſion; and it ſhall be dark unto you, that yee ſhall not divine; and the Sun ſhall not goe downe over the Prophets; and the day ſhall be darke over them*, ch. 3.6.

[a] These two prophets prophecyed together.

You may ſee it *inflicted* in *Iſaiah*, [a] upon all ſorts. *For the Lord hath powred out upon you the ſpirit of deepe ſleepe, and hath cloſed your eyes: the Prophets and your Rulers, the Seers hath he covered; and the viſion of all is become unto you as the words of a booke that is ſealed, &c.* ch. 29. 10. See ch. 6.10.

After the *comming of Chriſt*

You may ſee it *threatened* in *Luke* thus, *Unto you it is given to know the myſteries of the Kingdome of God, but unto others in parables,*

bles, that seeing, they might not see, and hearing, they might not understand, ch.8.10. See ch.19.42. In *John* thus, *For Judgement I am come into this world, that they which see not, might see; and that they which see, might be made blinde,* ch.9.39. For, though *Grotius* would have these last words to be an *Hebraisme,* for, *Be made to appeare blinde;* and I acknowledge the * *Hebraisme*: yet I rather chuse to follow *Beza,* whose words upon the place are these, *Illos in densissimas ignorantiæ tenebras demergam. Grotius* himselfe (upon *Matt:* 15.14.) produces a saying of the Jews (out of the *Midrash Tehillim.* Psal.146.) that, *when God should have his Tabernacle among them, their teachers shall be blinde,* See Luk..29.42. Act.28.26. Rom. 11. 8.

* *The Hebrew saies,* made *so,* or did so, *in divers senses, as* 1 *for* said, *'tis so,* Le. 13. 3. *where we render it,* pronounced him uncleane, *in the Hebrew it is,* make him uncleane, *So* Job 9. 20. prove mee perverse, *in the Hebrew it is,* make mee perverse; *as wee say in English, you* make *mee very fooliſh, &c. for you* account *mee so.* 2 *For* prophecying *it shall be so,* Ezek.43.3. When I came to destroy this city: *and* ch. 32. 18 Cast them downe. 3 *For* using the meanes *to have it so,* Jer.51. 9. *where we render it,* Wee would have healed Babylon, *in the Hebrew it is,* we healed. 4 *For* suffering *it to be so,* Ezek.39. 7. *where we render it,* I will not let them pollute, &c. *in the Hebrew it is,* I will not pollute.

You may se it *inflicted,* read in *Paul,* 2 Cor. 3.15. *Even unto this day, when Moses is read, the vaile is upon their heart:* and *threatened* to *continue. Untill the fulnesse of the Gen-*

tiles

tiles come in: by the same Apostle, Rom. 11. 25.

Now this punishment is executed both upon *Jew* and *Gentile*, 1 By not *destroying* the *vaile*, that is *spread* over them; but leaving them in the darke, *Esay* 25. 7. 2 By *delivering the word* in *languages*, which they *cannot understand*. *Wherefore tongues are for a signe, not to them that believe, but to them that believe not*, 1 Cor. 14. 22. *Grotius* indeed (upon the same *principle*, as before,) interprets it, *Tongues are for the converting of those who as yet believe not*. But I rather agree with *Beza*, who would have this being a *signe*, here to be meant of a *punishment*; and those words of *Esay*, ch. 28. 11. (cited in the verse going before this) to be meant as a *threat*; and whereas it is said, *And yet for all that they will not heare mee*, that the meaning in the Prophet, is as if he had said thus, *Notwithstanding this grievous punishment, of living dispersed captives among people whom they cannot understand; yet for all that, this perverse people, will not be brought to hearken to my word*. Indeed (besides that, the word ἀπίστοις, rendred, *them that believe not*, is seldome applyed to any but those, that *never believed at all*.) I cannot be perswaded, but that delivering the Gospell to a people in no other *languages*, then *such as they cannot understand*,

understand, is a *signe*, that God will *leave them to themselves*: for by this meanes it is *hid*; and it is *hid*, to none but *to them that are lost*, or (*those that* * *shall perish*) *In whom the God of this world* (God [a] who was the *maker*, and is the *owner* of this world, and therefore may doe with any creature thereof, what he will) *hath blinded* * *the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them*, 2 Cor 4. 3, 4.

* τοῖς ἀπολλυμένοις.

a So *Chrys. Theoph. Theod. Anselm.* * *See* 2 Thes. 2. 11.

I will conlude with *Beza's* wish, *utinam vero istius horrēdæ maledictionis dei, domesticæ exempla nobis non suppeditarent eæ gentes, quæ solæ hodiè Christi nomine gloriantur*, That there were no such examples of this punishment in *this* manner executed (as are) in the *Popish Churches*; where the *people* are not suffered, to have the use of the Bible, in their *mother-tongue*.

Ignorance threatned, and *punished*

It is *threatned* in *generall* termes, thus: *That the Soule be without knowledge, it is not good*, Prov: 19. 2, that is, *it is very bad:* as it is said c. 17. 26. *To punish the just is not good*, that is, *it is very bad:* for such is the use of the *Scripture*, and especially in the *Proverbs* viz: by joyning a *negative* to a *verbe*, to signifie

nifie, not *barely*, the *not being* of that which is expreſſed, but the *cleane contrary*. *Solomon* *ſeemes to me, as if he had ſpoken thus, (and what he ſaid either concerning *knowledge*, or ignorance, you may beleeve him for his wiſedome,) *How bad it is for a Soule to be without knowledge, I cannot preſently tell you: or how many, and what evills will befall it;* but this *I am ſure, it can never be good.*

The *evills*, which an *ignorant* man is ſubject to, muſt needs be many, both of *Sinne*, and *puniſhment*: even as many of both ſorts, as a *drunken man*; whom every man knowes to be ſubject to infinite many. I uſe this compariſon, becauſe the Prophet *Eſay*, hath uſed it before me: *They are drunke, but not with wine, they ſtagger, but not with ſtrong drinke: for the Lord hath powred upon them the ſpirit of deep ſleepe, and hath cloſed their eyes,* Iſa: 29. 9. I ſay of *Sinne*; and therefore, thoſe words of *Solomon* tranſlated by us in that manner, as you have read; are by the Septuagint, and the Chald: Par: rendered thus, *Without knowledge the ſoule is not good.* and though (I believe) they meane in oppoſition only to the *evill of Sinne*, yet according to the uſe of the Hebrew word (*Tob*,) it *may be meant* in oppoſition to *both evills*; as if we ſaid (after our uſuall phraſe,) *The ſoule without knowledge cannot doe well*, which will expreſſe both.

The

There are very many examples of it. In the Pſalmes, where it is ſaid: that no man living be juſtified, in the Heb: 'tis all men living ſhall not be juſtified, Pſ: 143. 2. *ſeverall other inſtäces might be produced out of the* Old Teſt. *& you have the like phraſe in the* greek, *in the* New Teſt: *for where it is ſaid*, with God nothing is impoſſible *in the Gr: it is*, every thing *ſhall not be impoſſible* Luk 1. 37.

The *Evills*, & *Punishmẽts* of *ignorance*, *more particularly* expressed in the Scriptures, are, 1 *Errour in opinion*; for, hence proceeded the opinion of the *Sadduces*, that there was no resurrection; as our Saviour told them: *Ye erre not knowing the Scriptures, and the power of God*, Mat: 22. 29, see c. 12. 7. Osea, 4. 1. 2. *The power of God*] viz: either to *raise* the *bodies* againe, or to preserve the *soules* without them: even as the heathen, most of their errours, both in judgment and practise, proceeded frõ their *Ignorance* of the *nature* of God, (if I may so speak.) *Hinc* primæ scelerũ causæ mortalibus ægris, naturam nescire deum.* * Sil. Ital. l. 4.

2 *Rejection Spirituall* (for not *knowing* God, not being *known** of him) 1 Cor: 14. 38: If that which *we render*, *let him be ignorant*, be to be rendred, *shall not be known*; according to the *vulgar*, and *Erasmus*, and according to the use of the expression of *God's knowing*, (or *acknowledging us*) Luk: 13. 27. and *our* being *knowne of God*, 1 Cor. 8 3. But (at least) of *temporall rejection*, you have a threat without question in *Hosea* ch. 4. 6. *Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgoten the Law of thy God, I also will forget thy children.* I might in the next place, threaten them with *more ignorance*, and produce my warrant * Ambros. & Hieron.

rant, those words of *Paul* (in the place above quoted) as we have rendered them, *If any man be ignorant*, (for so I have seen them applyed) as if the *Ignorant* were in those words threatned, with the *continuance* of their *Ignorance*: neither is it unusuall with God, to punish sinne in this manner. But I forbeare, because with *Beza* I rather conceive it to be spoken, either by way of *slighting*; or else to *exhort* the *ignorant* person to *acknowledge* his *ignorance*, and not to trouble the Church by *speaking*, or *teaching*.

3 *Being Strangers to the life of God*; (which they would count a very great unhapinesse, did they know what a life that is.) *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them*, Ephes: 4. 18.

4 *Being given up to sinne. And even as they did not like, to retaine God in their knowledge, God gave them up to a reprobate mind, to doe those things which were not convenient*, Rom 1. 25.

5 *Captivity; and misery Therefore my people are gone into captivity, because they have noe knowledge; * and their honourable men are famished, and their multitude dried up with thirst &c.* Isa 5. 13.

6 *No mercy.* It is a *people of no understanding, therefore he that made* them (whom therefore

therefore *for shame*, they should not have been *ignorant* of) *will not have mercy on them, and he that formed them* (in whose *favour* alone his *life*) *will shew them no favour* Isa. 27. 11.

7 *Destruction. My people are destroyed for lack of knowledge*, Hos. 4. 6. Though he had mentioned many other sinnes before, v. 1. 2, and this along with them; yet in regard this was the *worst*, or because it was the *fountaine* of all the rest, he sayes, *they* are *destroyed for lack of knowledge*. It was told the King of *Assyria*, when he had sent *Idolaters*, to inhabit the Land of *Israel*, instead of the *Israelites*: *The nations which thou hast removed and placed in the Cities of Samaria, know not the manner of the God of the Land; therefore he hath sent Lions among them, and behold they slay them, because they know not the manner of the God of the Land*, 2 Kings 17. 26.

8 *Damnation. When the Lord Jesus shall be revealed from heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God &c.* 2 Thes. 1. 7, 8. See severall punishments of him that *knoweth not God*, related by *Bildad* Job 18. 5, to the 21.

The danger of Ignorance may be *gathered*, from many other places of Scriptures. Our Saviour sayes, *He that knew not, and did commit things worthy of stripes, shall be beaten*

with few stripes, Luk: 12. 48. and therefore he shall becertainly *beaten*. As Paul *obtained mercy*, because he did it *ignorantly*. 1 Tim: 1. 13: So he had not escaped the *punishment*, but because he *obtained mercy*. If our Saviour pray for his persecutors, *Father forgive them, for they know not what they doe*, Luk 23. 34: then surely, *woe* be to them who persecute him, though *they know not what they doe*; unless God *pardon* them. And it is not improbable, that in those words, *For they know not what they doe*, he meant not so much to *extenuate* their *sinne*; as, in a pitying manner, to *aggravate* their *sad*, and desperate *condition*, in sinning so as they did through *ignorance*; as if he had said, *They doe, they know not what*. It was sayd under the Law, *If a Soule sinne &c. though he wist it not, yet he is guilty and shall beare his iniquity*, (as well as others) Lev. 5. 17: and without an offering, it could not be *forgiven* him, v. 18. See what God sayd to *Abimelech* Gen: 20. 6.

It may be aswell, because they expected to be chid for their *ignorance*, as for any other reason, that the Disciples of Christ were so *afraid*, to *aske* him the meaning of that, which they understood not, when he told them of his passion and resurrection, *Mark* 9. 32. *Luk* 9. 45.

Job

Job, speaking of the misery of *mortall men*, concludes with this as the complement, *They die*, ולא בחכמה *& that with out wisedome*, (or in *Ignorance*) c.4.21; even like the beasts, *Eccleſiaſt:* 3. 19.

Ignorant men, the *beſt ſort* of them, are compared to *blind* men, and to them that walke in the *night*, or in *darkeneſſe*; and therefore, they cannot but be in *danger* of *ſtumbling*, and *falling*. But there is a *worſe* ſort, viz. thoſe that *love darkneſſe rather then light*, Joh. 3. 9; and *their* condition is worſe, and there is a worſe then this againe; thoſe who ſhould be *lights of the world*, and *leaders of the blind*; & the condition of theſe men is *worſt* of all: for other blind men, will but fall into the ditch themſelves; but theſe will fall, and pull others upon them, Mat: 15. 14. (I ſpeake of *Ignorant Paſtors*, and *Teachers*.) *For if thou giveſt him not warning, nor ſpeakeſt to warne the wicked from his wicked way, to ſave his life, the ſame wicked man ſhall die in his iniquity, but his blood will I require* Way *at thine hand*, Ezek: 3. 18.

Impatience, and *Murmuring*.

In the *Old Testament*, you shall finde it *Threatned*.

1 With *The grant of what is desired, in anger*: which is a very sad punishment. Thus the Israelites were punished, for *murmuring* for want of *flesh*. *Therefore the Lord will give you flesh, and yee shall eat. Yee shall not eat one day*, nor *two dayes, nor five dayes, neither ten dayes, neither twenty dayes: But even a whole month, till it come out at your nostrils, and it be loathsome * unto you: because that he have despised the Lord, which is among you, and have wept before him, saying, why came we forth out of Egypt.* Num: 11, 18. 19, 20. *Because yee have despised the Lord which is among you, &c.*] as if he had said, because yee have so *undervalued* me, and my *being among you*; chusing even to goe back againe into *Egypt*, so you may eat flesh; rather then *goe along with me into Canaan*, without it. *Impatience* under the want of temporall blessings, God takes as a *despising*, or *thinking slight* of him; as if he were not a *sufficient portion* without them. So, *distrusting* of *Gods providence* (at such a time,) is *a polluting* of his name, making it *common* and *vile*, as if hee were no more to be trusted then a *creature*; and therefore those that *believe* him, are said to *sanctify* him

* *Having eaten too much: and yet in Wisc. 16. 3. Tis said they loathed those quailes, for the* ugly sight of other beasts sent amõg them.

him in the eyes of others. *Num*: 20,12. The *Chald: par:* at those words above cited, sayes, *because the word of the Lord was loathsome to you*; or, *because you were weary of it:* to intimate the neere *resemblance* of their *punishment* to their *sinne:* as if because they had *loathed*, (or *were weary* of the *word of God*) (or rather the Manna which he sent thē, v. 6.) they should be brought to *loath*, even that which they so earnestly desired, as it is said, (and as the *Chaldee* also renders, as if he thought it to be thus meant) *till it be loathsome to you.*

2. *Death.* and that first by *fire* * *from God:* as in the *Israelites*, for *complaining*, (as 'tis thought) of their *toylesome travelling. And when the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed in the uttermost parts of the Campe*, Num: 11, 1. Secondly, by a *fearefull judgement.** not specified; for the *murmuring* formerly spoken of. And *while the flesh was yet in their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague* * vers. 33. I know some * interpret this *plague*, to be the *fire* spoken of vers. 1. and the *murmuring* to have beene the same, and the rather because of what is said, Ps: 78. 20, 21. But why then is it said

* *Unlesse the expressions be metaphorical, and because it was said before, his anger was kindled.*

* *See* Gluttony.

* *Perhaps by an Angell, or as the Apostle calls him.* (1. *Cor* 10 10. the destroyer: *for by* plague, *is not meant* sickness *only.*

The children of Israel wept againe, v. 4. And why should the same place be called *Taberah* in the beginning * of the chapter; and *Kibroth Hattaavah*, before you come to the *end. Mark, how *earnest*, & *hasty* God was to punish this sinne. He had *promised* they should *eat flesh for a moneth*, v. 20. and therefore to be as *good* as his *word*, would not doe it sooner; but let them have a full *moneth of daies*, as it is in the Hebrew, v. 20.) but as soone as ever the moneth was out, he did it presently; so that though they tooke the meat into their mouthes, they had no time to chew it: *While the flesh was yet in their teeth, the fire of the Lord was kindled, &c.* Thirdly, by *fiery serpents*, for *tempting* * God (as the Apostle's expression is, 1 *Cor.* 10 9.) to send *other bread*, and not being contented with, but loathing the *Manna* which he provided for them. *And the people spake against God, & against Moses, Wherefore have yee brought us up out of the land of Egypt to die in the wilderneſſe? for there is no bread, neither is there any water, and our soule loatheth this light bread. And the Lord sent fiery serpents, and they bit the people, and much people dyed*, Num. 21.5,6. Lastly, by *Severall wayes*, for *murmuring* at the journey into Canaan, upon the report of the cowardly spies, (who were themselves stricken with *sudden death*

* verſ. 3.

* verſ. 34.

* verſ. 20.

* Distrusting *God is called* tempting *of him*, Wisd. 1.2.

* *In* Wisdome, *it is said, they were thus punished by beasts, for worshiping beasts*, c. 16. 1. viz. *after the manner of the Egyptians* (Crocodilon adorat pars hæc *Juv. Sat.* 15.

death [b], *Num.* 14.37.) For because of this sin, their entrance into Canaan was prorogued for 40 yeares; & during that time, they wandered up & down in the wilderneſſe ſo long, till all that were numbred at the time of the murmuring, and were above 20 yeares old, were dead according to the threat, v. 29. 30, *All that were numbred of you according to your whole number, from 20 yeares old and upward, which have murmured againſt mee: Doubtleſſe ye ſhall not come into the land, concerning which I ſware to make you dwell therein.*

[b] R Solomen *ſaith, their tongues (wherwith they ſpake the evill report) ſwoll, and that they dyed with poyſon.*

In the *New Teſtament* you ſhall find it *threatened.*

1 With *Not being owned by Chriſt. Whoſoever doth not beare his croſſe, & come after mee, cannot be my diſciple*, Luk. 14.27.

2 *Not having a crowne or reward*, for not ſtriving *Lawfully. And if a man ſtrive for maſteries, he is not crowned, except he ſtrive lawfully*, 2 *Tim.* 2.5. The Apoſtle had before exhorted *Timothy* to *patience*, v. 3. *Strive lawfully*] νομίμως ἀθλήσῃ, unleſſe he fight *a good fight*. 1 Tim. 6. 12. unleſſe he ſtrive *juſtum & legitimum certamen*, doing every thing as he ſhould. You may *pati* (*ſuffer*,) & yet you may not be *patiens* (*patient*) in perſecution. You muſt be ſure that you ſuffer *juſtly*, as well as *ſuffer unjuſtly*: as you

must suffer *well*, and *take it patiently*; or else your *suffering for doing well*, will not *be acceptable to God*, 1 Pet. 2. 20. In *James* we have *impatience* threaten'd with κατάκρισις, *condemnation*, though it be but *Impatience* of what we suffer from *men*; & though it be never so *wrongfully*. What is there then, for *impatience* under what we suffer from *God*, who alwayes punisheth us *lesse* then we *deserve*? *Grudge not one against another, lest yee be condemned*, Jam. 5. 9. Not only if ye *wrong first*, but if you *returne* wrong for wrong, you *may* be *condemned* in the *opinion* of all *good men*, who would else *justifie* you, and *commend* you. The law gives an action against him that *strikes again*, as well as against him that *struck first*. And here in this place even for *grudging*, we have a *Judge* ready to punish, *Behold the Judge standeth at the doore*. The word in the Originall for *grudge not*, is στενάζετε; and that it is meant of *impatience*, may be gathered by the verses immediately before and after. *Be yee also patient, stablish your hearts, for the comming of the Lord draweth nigh*, vers. 8. *Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience*, vers. 10.

Impenitence

Impenitence * is threatened, in *generall termes.*

* *See* Hardnesse *of* heart.

1 With *Certaine punishment*: for God will *whet* his sword; so that it shall be sure to *cut*. *If he turne not he, will whet his sword, he hath bent his bow, and made it ready* Ps: 7. 12.

2 With *Severe punishment* (where there hath been extraordinary meanes * used to reclaime.) *Then began he to upbraid the Cities wherein most of his mighty workes weere done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida* Mat: 11. 20, 21.

* *See* Meanes.

The *Punishments* more *particularly* mentioned are.

1 *Shortning of life*. For whereas God had promised the *old world*, to spare them a *hundred and twenty yeares*, Gen 6. 3: yet when he saw, they would not *repent*, he cut their time *shorter* by *twenty yeares*. For *Noah* was but 600 yeares old, when the floud of waters was upon the earth, 7. 6; and yet he was 500, at the time when God made the promise c. 5. 32. Thus some of the * Fathers.

Hierom Chrysostome &c.

2 *Removall of the light of the Gospel. Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come unto thee quickly I will remove thy candlestick*

dleſtick out of his place, except thou repent Rev: 2, 5: it is ſpoken to the *Angel* of the Church of *Epheſus*.

*Methinks, it is better rendered ſo, then after the vulgar, and yet they returne not, from their waies: for though we ſhould render, I have deſtroyed: yet that might be underſtood, of purpoſe and intention to deſtroy; according to the uſe of the Scripture, and as it is likely to be meant in this place. the Sept: render διὰ τὰς κακίας αὐτῶν.

3 *Deſtruction temporall (at the leaſt.) And I will fanne them with a fanne in the gates of of the Land, I will bereave them of children: I will deſtroy my people, ſith * they returne not from their waies*, Jer: 15.7. So in the Goſpel: *Suppoſe ye that theſe Galileans, were ſinners above all the Galileans, becauſe they ſuffered ſuch things. I tell you nay, but except ye repent, ye ſhall all likewiſe periſh*, Luk 13.3, you have this threat repeated v.5 in the ſame words.

4 *Deſtruction eternall*, (as is eaſily *gathered.*) *not willing that any ſhould periſh but that all ſhould come to repentance*, 2 Pet: 3.9. The *rich man* in hell, ſuppoſed it for a certainty, that his brethren would come to his *place of torment*, unleſſe they did *repent*, Luk, 16, 28, compared with verſe 30.

5 *Greater condemnation* (ſince *Chriſt's time*, then before: for thus our Saviour thratened thoſe Cities above mentioned, *It ſhall be more tolerable for Tyre and Sidon, at the day of judgment then for you*, Mat: 11.25.

The *greatneſſe* of *Gods diſpleaſure* at *not repenting*, and the *ſad condition* of thoſe, that *doe not repent*, may be farther gathered out of the Scriptures.

First by *God's extending mercy*, upon the ſight

ſight of *repentance*, though it were only in outward ſhew: as he did to *Pharaoh*, in *ceaſing the thunder* Exod: 9. 27, 33; and in *removing the locuſts* c. 10. 16, and 19. To *Ahab*, in not bringing the evill, which he had threatned, in *his dayes*, 1 Kings 21. 27. To *Cain*, (if thoſe words גדל עוני מנשא be to be rendered, *mine iniquity is greater then can be pardoned*, Gen: 4.* 13.) in giving him a *marke* (or, *letter*) *of protection* Ge: 4. 15.

2 By the *Joy*, which the *Saints* have at the *repentance* of ſinners: as a man would, when his friend hath eſcaped death; or as if either condition muſt needs have been exceeding miſerable, if they had *not repented* Luk: 15. 7.

3 By thoſe *ſpeeches* of *Paul*, of *being Humbled for*, and *Bewailing* the *Corinthians*, (not thoſe that *had ſinned already*, but) *thoſe that had ſinned already, and had not Repented* 2 Cor: 12, 21: as if the condition of thoſe, that doe *not Repent*, were *moſt deplorable*; and the condition of thoſe *that ſinne*, were cheifly *made deplorable*, by *not Repenting*.

4 By the *greatneſſe* of the *reward*, which ſuch ſhall have, who *cauſe others* to *repent*; as having *ſaved their Soules* from *death*,* which otherwiſe they could not have *eſcaped*. *They that be wiſe, ſhall ſhine as the brightneſſe of the Firmament, and they that turne many*

* *According to the Sept:* μεζων ἡ αἰτία μου τοῦ αφεθῆναι με· *and the* Vulgar, major eſt iniquitas mea quã ut veniam merear, *where the Papiſt cannot ſay the word* mereri *ſignifies to* deſerve, *but only, to* obtain; *yea the Lovaine Divines tranſlate it* qu' elle ne puiſſe eſtre pardonnée, that it cannot be pardoned.

ny to righteousnesse as the starres for ever and ever, Dan: 12. 3.

To conclude, we may gather from *our selves*, that *God must* needs be much *displeased*, at *Not repenting*, seeing *we* are so excedingly displeased with it our selves, if a man be not *sorry*, forwhat he hath done against us, if he have but *troden* on our *foot*, yea *against this will*. there is nothing vexes us more; especially if he is ready to doe it *againe*.

Impudence threatened

They shall not prophecy to *them*, *that they shall not take shame*, Mic: 2, 6,

Impudence punished

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast downe saith the Lord, Jer: 6. 15. It is spoken of the *Jewes*; and you have the same threat, in the very same words, to the same people c. 8. 12. See how God sets forth their *impudence*, in *Ezekiel* c. 16, 23, to the 37 verse: where he threatens to punish it, with very grievous punishments, nay in the very beginning of his complaint, (as if his *anger* were so *hot*, that he could not keep it in) before he came to the sinnes which he intended to speak of; & when the sense was yet imperfect

he

he cries out twice, *Woe, Woe*: *And it came to passe after all thy wickednesse (Woe, Woe unto thee, saith the Lord)* v.23.

The shew of the countenance doth witnesse against them, and they declare their sinne as Sodom; they hide it not: woe unto their soule, for they have rewarded evill unto themselves, Isa:3.9. *The shew of the countenance*]which cannot be meant of *bewraying by the countenance*; for that would argue *shame*; which I believe, *Sodome* was never guilty of: but rather of *putting a good face* upon sin, or committing it openly and without blushing. which he that does, the *Rabbines* say, *he* * *reveales his face against the law.*

Doubtlesse *Impudent* sinners will not be forgotten: for how can we think, but *God* must be exceedingly provoked with *impudence* in his *creatures*; seeing *Fathers* & *Masters* are so much provoked with it in their *children* and *servants*: who if they laugh, when they have done a fault, and are told of it: or if they commit a fault before their face; nothing is more intolerable.

Impudence is *prosperous* in nothing, but in *prayer*, according to the saying of the *Talmudist*,* (calling *importunity*, *Impudence.*)

3. He that *Hardens* his *face* (Jer:5.3.) is worse then he that hardens his *heart:* for he that doth this, doth the other two; but not on

* מגלה פנים בתורה a Buxtorf. Rab. Lex. in voce חוצפא where he saith, that R. Simeon Benchilpheta upon the word נחזקו cryed mightily unto God, Jon. 3.8. (as if it had been said, cryed impudently) thus comments, An impudent man will prevaile with a bad man. How much more with God, who is the goodnes it selfe of the world.

on the contrary. The *Talmudists* say, that חזק לב hardnesse of *heart*, may be taken in a *good* sence; but עזות פנים hardnesse of *face*, is alwaies taken in a bad sense.

Impudence must needs *provoke to anger* very much, for it hath more *contempt* in it, then any thing; and if there were never so little *esteeme* in a man, of the party against whom it is committed; it would never be. The *Philosopher* sayes, ὧν πολὺ καταφρονοῦμεν οὐκ αἰσχυνόμεθα, * that it is onely before those, whom we *much contemne*, we are not *ashamed*. An *impudent* sinner vexes *God*, as bad as the *stone* did *Sisyphus*; which turned back upon him, as fast as he rolled him up. *Homer* gives that stone the Epithete ἀναιδὴς, *Impudent*. See *Arist. Rhet. l. 3. c. 2.*

* *Aristot. Rhet. l. 2. c. 2.*

Incorrigiblenes * *under punishments* threatned *and* punished.

1. With *Not removing the punishments. For all this his anger is not turned away, but his hand is stretched out still: For the people turnethnot unto him that smiteth them, neither doe they seek the Lord of hoasts*, Isa: 9. 12, 13. *Unto him that smiteth them.*] In the Hebrew it is as much as, *close*, or * *quite home* to him, that

* *See* Punishments, *and* Not being Hūbled.

* עד. המכהו *as it is in the places hereafter quoted*, Amos 4. 6, 8, 9, 10. עדי *not* אל

that ſmiteth them. Perhaps to intimate that they did *turne*, but not *quite home*, and with-all their heart: and you may ſee their *hypocriſie* complain'd of, within a few words after, v.17. and in the next Chap. verſ. 6.

2. *Encreaſing the puniſhments:* for thus *Moſes* told the *Iſraelites*, God would deale with them, in caſe they were *incorrigible*, after he had puniſhed them for *diſobedience*, Lev.26.18. *And if yee will not yet for all this hearken unto me; then I will puniſh you ſeaven times more for your ſinnes.* So verſ. 23.24. *If yee will not be reformed by theſe things, but will walk contrary unto me. Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſinnes.* And againe, v:27. 28, you have the like threat.

3. *Leaving to Incorrigibleneſſe*; or Puniſhing *without intention to correct*, (which is the heavieſt puniſhment) *In thy filthines is lewdneſſe: becauſe I have purged thee, and thou waſt not purged; thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.* Ezek: 24,13. *In thy filthineſſe is lewdneſſe.*] *Thy ſinne is not infirmity, & barely uncleanneſſe: for ſurely then, ſo much purging by affliction, would have made thee cleane: but there is joyned with it* (as the word * in the originall ſeems to ſignifie) *ſtudied and premeditated Wickedneſſe, a reſolved fro-*

* זמה

frowardneſſe to walk contrary to me, let me doe what I will.

4. *To all deſtruction to whole nations*, as to the Jewes, in the place above quoted: *For the people turneth not unto him that ſmiteth them, &c. Therefore the Lord will cut off from Iſrael head and tayle, branch and ruſh in one day*, Iſa: 9.13.14.

That *God* is very much *provcked* by *Incorrigibleneſſe under judgements*, may be *gathered* yet *further*: Firſt *out of the Scriptures*, where there is a *mark* of *contempt*, and *hatred*, ſet upon *Ahaz* King of Judah, for *this ſinne*. *And in the time of his diſtreſſe did he treſpaſſe yet more againſt the Lord: This* * *is that King Ahaz.* 2. Chr. 28.22. *This is that King Ahaz*] as it is ſaid, Num: 26.9. *This is that Dathan and Abiram.* Secondly, *from reaſon and from our ſelves*, becauſe by this ſinne, God is *fruſtrated of his end and purpoſe, in ſending the puniſhments:* and wee ſee, how much it vexes us, to miſſe our ends and aymes, in humane affaires; eſpecially, if it be by ſuch a ones interpoſing, who can be never the better for it. Continuing in ſin, *notwithſtanding* puniſhments, is as flat *walking contrary* to God, as can be. For, in that a man knows *Gods end*; & that this end is ſolely *his* good, and not *God's*: it can argue nothing but *perverſeneſſe*, and *frowardneſſe* in him,

* *The Rabbins ſay the pronoun is thus uſed likewiſe. concerning* Eſau. *Gen.* 36.4. 3.

not

not to turne from his ſinne: as if hee did it meerely *to be contrary*, and becauſe God ſhould not have his will. * A *Phyſitian* will be very *angry*, when he hath given his patient phyſick, if he ſhall endeavour either by *uſing things forbidden*, or by neglect of that which he ſhould uſe to make it worke, to hinder it from working. For it argues *extreame frowardneſſe*; and it is a thouſand to one, but the *Phyſician*, if he be not very *patient* himſelfe, will reſolve to meddle with him no more.

If this be the condition of them, who are not *better*, after they have been puniſhed; what is provided for theſe, who are *worſe*? Doubtleſſe their puniſhments ſhall be more and many. For thus was Iſrael threatened (when he ſaid, *in the pride and ſtoutneſſe* of his *heart*. The bricks are fallen *downe, but we will build with hewen ſtones, and the Sycamores are cut downe, but we will change them into Cedars.*) Therefore the Lord ſhall *ſet up the adverſaries of Rezin againſt him, and joyne his enimies together*, Iſa. 9. 9, 10, 11.

* *This ſeems to be* Ariſtotle's ἐπηρεασμὸς *(one of the kinds of contempt, which are uſually the cauſe of* anger *which hee defines,* ἐμποδισμὸν τοῦ βουλήσεως ἵνα τι αὐτῷ ἀλλὰ ἵνα μὴ ἐκεῖνο *hindering of* another, not to doe ono's ſelfe good, but only to croſſe him *Rhet. l. 2. c. 2. 6.*

Inceſt.

Inceſt puniſhed.

1. With *Loſſe of Birth-right.* For thus *Jacob*(as he was dying) curſed *Reuben*, for lying with (his *Concubine* onely)*Bildad. Unſtable as water,* * *thou ſhalt not excell, becauſe thou wenteſt up to thy fathers bed; then defiledſt thou it:he went up to my couch.* Gen. 49.4. *Unſtable as* * *water*] or (according to *Onkelos*,and the *Vulgar*)*thou art powred out as water.*i.e.*thou haſt quite loſt thy ſelfe by doing this thing, thou haſt caſt thy ſelfe away without recovery*, and art become like *water ſpilt upon the ground, which cannot be taken up againe. Thou ſhalt not excell.*] *&c.* Elſe thou ſhouldeſt; but now thou ſhalt have no more then thy brethren, * any way, either in *Princehood*,or *Prieſthood*, or *having a double portion*,(for theſe three things belonged to the eldeſt Sonne)which was accordingly fulfilled: for the firſt went to *Judah*; the ſecond to *Levi*, and the laſt to *Joſeph.* This laſt part of the *firſt borne's* priviledge, is κατ' ἐξοχὴν; or more *eſpecially* called the *Birthright*; and therefore it is ſaid in the 1. Chr.5.1.(ſpeaking of *Reuben*)*his Birthright was given to the ſonnes of Joſeph.* So the Chalde

* *The* Greeke tranſlations *are various.* ἐξύβρισας ὡς ὕδωρ, μὴ ἐκζέσης Sept. ἔθαμβευσας ὡς ὕδωρ, μὴ περισσεύσης Aq.

* Reuben's tribe, *was likewiſe one of the* leſt tribes.

Chaldee paraphrast (at those words in this Chapter v.3. *the excellency of dignity, and the excellency of power*) saies, *thou shouldst have had three parts, the Birthright, Priesthood, and Kingdome.* And perhaps, *after this fact of Reuben's*, the *birthright* reached no farther then *this* part (for thus farre it did, Deut.21 17) *Because thou wentest up to thy fathers bed, then defiledst thou it. I went up to my couch*] in which words is plainly seen, how exceedingly *Jacob* was grieved at this fact, (even though it were done forty yeares before) 1. By *mentioning it often*, and *using severall expressions*. 2. By *changing the person*; as if he had fallen back upon his bed; or turned aside, and spoken it to some other body *He went up to my couch.*‡* Therefore in the verse next before, that which we translate the *beginning of my strength*, is in the *vulgar*, and some *Greeke* * *translations*, the beginning of my *greife*.

* *I have elsewhere observed this* change of the person, *in the* threats of the Prophets.

* Aquila κεφάλαιον λύπης μου Symmach. ἀρχὴ ὀδύνης.

2 Under the *old Testament*, *Cutting off*, and *Bearing iniquity*, and *dying childlesse*. Lev,20.17.20. All which expressions some interpret by *Death*, and not suffering the parties to live after the fact committed, till their children were borne. And although *Austin*, and *Cajetan*, and others (I hope not out of a *slight opinion* of the *sinne*) interpret as if it were meant, that their *issue* should

not be counted *Children*, but *baſtards*; and others, that they ſhould be childleſſe, and have no *iſſue* (as it is v.21.) and that this was their puniſhment (as being a thing which the *Jewes* much bewailed, Gen. 15.2.) And though I believe, that *Cutting* off, does no more of neceſſitie imply *death*, then *taken away from among you* does, in 1. Cor. 5.2. (being many times meant of the *leaſt excommunication*, which was a *cutting* off indeed, but like the cutting off of a *branch*; which is not preſently *dead*, but may be grafted in againe:) yet in this place, (viz. v. 17.) I chuſe to agree with the firſt Interpreters, at leaſt in the interpretation of the firſt expreſſions; and the rather becauſe cutting off, is not attended with the uſuall expreſſion viz: *from among their people:* but with ſuch an expreſſion, (as to my remembrance) it is no where elſe viz. * *in the ſight of their people*; which cannot be ſo properly ſpoken of *excommunication*, or any other puniſhment, as of *death*.

* They ſhall bee cut off in the ſight of the people.

3 Under the *New Teſtament*, *Excommunication*: according to the practiſe of *Paul*, upon him, that committed *Inceſt*, with his *Fathers Wife*, 1 Cor: 5. 15.

4 *Being murdered.* As in *Amnon* the Son of *David*; who lay with his *Siſter Tamar* 2 Sam: 13. 14, & was *murdered* by his *Brother Abſalom*

Absalom verse 29. *Unnaturall lust*, was *punished with unnaturall cruelty.*

5 *Monstrous Births*: For the *Twins*, which *Tamar* had by her Father in law *Judah*; at the delivery, one of them put forth his hand, and drew it back againe: so that the other was first borne.

Injurious dealing

Injurious * *dealing* is threatened

In *generall*, with *punishment*; though he, that *doth* the wrong be never so *great*; and he that suffers be never so *mean*: nay in what *relation* soever he be towards them (for it is spoken especially of *Masters* in relation to their *Servants*) *But he that doth wrong, shall** *receive for the wrong which he hath done, and there is no respect of persons*, Col: 3. 25.

* *See* Injustice, deceitfull dealing & oppression.

* κομιεῖται ὁ ἠδίκησεν methinks the phrase is much like the Hebrew נשא עונו i. e. beare his iniquity.

Punishment, I say, and that *certaine* and *speedy*, even while it is *acting*; by one *meanes* or other, one *way* or other: as by *remorse of conscience* *, and *hurtfullnesse* of the *creatures*, wherein the injuries are done; &c. *Whoso breaketh a hedge, a Serpent shall bite him; Whoso removeth stones*, (*or landmarkes*, whereby to couzen thē of their lands, *) *shall be en-*

* *Maxima enim factæ injuriæ pœna fecisse*, The greatest punishmet of an injurie is to have done it. *Senec.* 3. *de Irâ* c. 26. * *For they, who doe so, were cursed upon* mount Ebal. *Deut:* 27. 17, *yet the Chal: Paraphrast interprets it of* worshiping Images made of stone or wood.

dangered thereby, Eccles: 10.8, 9. Whosoever shall ὑπερβαίνειν, ἢ πλεονεκτεῖν, *goe beyond* or *defraud* his Brother (1 Thess: 4.6.) whether by *adultery*, and coveting his *wife* (for so the words are limited by some:) or by *cheating*, and coveting any other thing that is his; especially in *trading*, (as some expound those words, ἐν τινι πράγματι, * *in any matter*:) though the Law of man do not take hold of him, (as many times it doth not) yet the *Apostle* sayes, *The* LORD *is the avenger of all such; as We have also forewarned you, and testified*, 1 Thess: 4. 6. If *God* had not *certainly* determined the *punishment* of *injurious dealing*, we should not be so strictly forbidden *to resist evill*, as we are, Mat: 5. 39. For *sinne* will never leave *crying*, till it be heard; and *justice* must be executed.

* *The Thessalonians were great Merchants.*

The *punishments* more *particularly* mentioned, may be these.

1 (If it be much used) *Having many enemies.* God said of *Ishmael*, *His hand will be against every man, and every man's against him*, Gen: 16, 12: which we may see sufficiently fulfilled in his *posterity*, the *Turkes*, and *Arabians*.

2 *Men's beeing Hurt* by that *themselves*, whereby they *intend* the *hurt of others*. *He made a pit and digged it, and is fallen into the ditch, which he made. His mischiefe shall returne*

turne upon his owne head, and his violent dealing shall come downe upon his owne pate Psᵗ: 7. 15. *come downe*] for from *God* this punishment comes, more notoriously then others; and whatsoever *goes up* to *him*, is sure to *come downe* againe in *reward*; whether *good* or *bad*, see Eccles: 10, 8.

3 *Desolation of whole Countries. For the rich men thereof are full of violence, and the Inhabitants thereof have spoken Lies, and their tongue is deceitfull in their mouth: Therefore also will I make thee sick in smiting thee* (for some times God makes men *well*, by *smiting thē*)**in making thee desolate because of thy sinnes* Mic. 6, 12, 13. it is spoken to the *Jews*. Isa: 19 22.

4 *Destruction of the whole world*, (which otherwise perhaps had not *come before God*, so *soone* as it did:) *The earth is filled with violence through them, and behold I will destroy them with the earth*, Gen: 6. 13. *With violence*] In the fourth verse, where we render Gyants, *Symmachus* translated βίαιοι i.e. *violent men*. The Poet Ovid speaking of the *age* next before the floud (which he calls the *iron* age, for the *heard-heartednesse*, and cruelties which then reigned,) complaines most of *violence*; *fugêre pudor, verumq; fideq; In quorum subiere locum fraudesq; doliq; Insidiæq; & vis, & amor sceleratus habendi*; and a litle after, *vivitur ex rapto non hospes ab hospite tutus*, l. 1. Met. Fab. 4. They

They that *doe* wrong, must needs be very *unhappy*, because they that *suffer* wrong, are so *happy*, Mat: 5. 11, 12. The *Rabbines* have a saying, *Be not of those that doe, but of those that suffer wrong.* and the *Apostle* wondered, why the *Corinthians* would not chuse, to be of the number of these latter, rather then the former: διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε: *why are you not rather wronged? why are you not rather defrauded?* 1 Cor: 6. 7.

Injustice

* *See* Bribery *and* Opression

Injustice * (especially *distributive*, that which is practised by *Judges*) threatned and punished

1 With, *The hatred of men. He that saith unto the Wicked thou art righteous; him shall the people curse, Nations shall abhorre him,* Prov: 24. 24.

2 The *Hatred of God:* Both *Injustice distributive. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord,* Prov: 17. 15. And *Injustice communicative.* (i.e. *in dealing**,) *For all that doe such things, and all that doe unrighteously are abomination to the Lord thy God*

* *See* Deceitfull Dealing.

God, Deut: 25,16, mention was made before of having *divers measures*, and *weights* v. 13, 14.

3 *Woe:* Both in *Making laws* that are *unjust*, *Woe unto them that decree unrighteous decrees, and that write grievousnesse which they have prescribed*, Isa. 10,1: And *not executing*, those that are *just*. *Woe unto them &c. Which justify the wicked for a reward, & take away the righteousnesse of the righteous from him*, cap: 5. 22, 23.

4 *Feares* and *Terrours*, proceeding from *a guilty conscience*, and the *execution of God's judgments*, (which none but the *upright*, are able to *behold* or *endure, with comfort*, or *without feare*.) *Thus saith the Lord, behold I will make thee a terrour to thy selfe, and to all thy freinds &c. Jeremiah* thus spake to *Pashur*, who had *smitten* him, & *put him in the stocks*, c. 20.4, and 2.

5 *Translatiõ* *of power *thus* abused, *to others*. (that is the least) For *Ananias*, having commanded *Paul* to be smitten *contrary to Law*; (according to *Paul's* threat to him, *God shall smite thee, thou whited wall*, Acts 23.3.) either *died shortly after*, or was *removed from his place*: for there was another put in his roome. The *Injustice* of *Samuel's two Sons*, (who were *Judges* of *Israel*,) occasioned the *Israelites* to desire a King, 1 *Sam:* 8. 3,5.

* Because of unrighteous dealings, injuries, & riches gotten by deceit, the Kingdome is translated from one people to another, Eccl: 10.8

8.3,5; and accordingly they had him chap. 10. 1.

6 *Shortning of life.* For that *Pashur* formerly spoken of, (whereby we may gather, that in those dayes, men lived longer then *threescore and ten yeares*; for otherwise, this had been no *punishment*, and the time of the captivity was so many yeares) was thus threatened, *Thou Pashur, and, all that dwell in thy house, shall goe into captivity; and thou shalt come into Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends to whome thou hast prophecied Lyes.* Jer: 20. 6.

7 *Being given up* by God, *to Continuance in it. He that is unjust let him be unjust still* Rev: 22. 11. So *Deodate* expounds the place, comparing it with Ezek: 3. 27, and 20, 39. *Dan*: 12. 10. *Am*: 4. 4.

8 *Destruction. The robbery of the wicked shall destroy them, because they refuse to doe judgment*, Prov: 21.7. *destroy them*] the originalis גזרם; which some desire from גרר *to draw to ground*: according to the *Latin translation, Rapinæ impiorum detrahent eos:* as if it were said, *The Weight of their money, as bad as stollen by injustice, & bribery, shall draw them out of their seat, and sinke them to the ground.*

9 *Damnation*; so certainly, that *Paul* wonders,

ders, if a Christian be ignorant of it. *Know ye not, that the unrighteous shall not inherit the Kingdome of God*, 1 Cor: 6. 9.

The *greatnesse* of this *sinne*, and the *dangerousnesse* of it, may be yet further gathered out of the Scriptures.

1 From the frequent Complaints made of it; more frequent, then almost any other sin; & in those *Books*, where *punishments* are *most threatened*, viz: the *Books* of the *Prophets*.

2 By the names* that are given it, as of *robberie* *Prov: 21.7. *Mighty Sinnes* Am: 5.12. עצמיכם חשאיכם * so in the same verse, רבים פשעיכם; which perhaps denoteth not so much, *many*, as *large*, and (as our English word very well expresses it,) *Manifold transgressions.* (as *Samuel* called the sinne of the *Israelites* in *asking* a *King* רבה רעתכם *A manifold wickednesse.*) Now the *Sinne*, mentioned immediatly before, and after, is *Injustice.* Sutable with the first of these expressions, is that of the *Fist of wickednesse*, (spoken concerning the same sinne) Isa: 58. 14. and with the latter, that of *wickednesse* simply, v. 6, spoken also concerning the same sinne) as if it were so *large wickednesse*, as to *comprehend all wickednesse* in it: or as if it were so *great wickednesse*, that you need not call it by any *other name*, to make men know what you meane. But this might more

* שד. Aquila ἁρπαγὴν, forraging or plundring: eating up of people, *as they would* eat bread: *see* Oppression

* *To doe any thing* vehemently *or, with* boldnesse, *in Latin we call it*, fortiter agere, to doe it strongly.

more properly have beene put in the chapter of *Oppression*.

Insensiblenesse under punishments threatened

In *their heat I will make their feasts, and I will make them drunken, that they may rejoyce, and sleepe a perpetuall sleep, and not wake, saith the Lord.* It is spoken of the *Babylonians*, Jer. 51. 39.

Instruments of punishing punished,

Instruments (or men imployed by God in punishing his children) punished themselves.

The *Assyrians* are the most notable example, that can be produced, *All that found them* (meaning the *Israelites*) *have devoured them: and their adversaries said, we offend not, because they have sinned against the Lord, &c.* Jer. 50. 7. but it followes vers. 9. *I will raise, and cause to come up against Babylon, an assembly of great Nations from the North country, &c.* Though the godly are justly punished

shed by *God*, that they cannot be so by *men*, (nor the *wicked* neither without *authority*.) Though *Christ* were *delivered by the determinate Counsell of God*: yet were those *hands wicked*, wherewith he was *taken*, and *crucified*, Acts 2. 23.

The *reason*, why God *punisheth* the *Instruments*, wich he thus employs, is partly this; Because, though they are *Weapons of his indignation*, (as he cals the *Medes*, by whom he punished the *Babylonians*, Isa: 13, 5,) to execute his wrath; yet they doe it not in *obedience to him*, or *respect to his ends*; any more then a sword, (as *David* called the wicked gods *sword*, Ps: 17. 13,) or an *axe*, or a *saw*, or a *rod*, (as God calls the *King of Babylon*, Isa: 10, 15;) or any other *Senslesse Instrument*. Nay they doe it only, with respect to their *owne ends*; and out of *malice*, or *covetousnesse*, or *ambition*, or some such thing. The *Assyrian*, though God *sent* him; and sent him *against a people of his wrath*; and *gave him charge* to *take the spoyle* Isa: 10,6: yet because his aime was not so much to *punish* the Israelites by destroying, as to *destroy* by punishing; nor so much to destroy *the Israelites only*, and then to sit down; as to make himselfe the *Monarch of all the world*; (*because he meaneth not so, neither doth his heart think so, but it is in his heart to destry &*

cut

cut off nations not a few vers. 7.) in the 12. v. he is thus threatned: *Wherefore it shall come to passe, when the Lord hath performed his whole work upon mount Sion, & on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, & the glory of his high looks.* When *God's own wrath* against *his people* is *out*, he will make the former *wrath of the wicked* to *praise him*; and not only restraine that which remaines of *their* wrath: but (according to the Chaldee Par. upon that place Ps. 76. 10.) employ the remainder of *his own* in their destruction.

Such *Instruments* are no way likely to *escape punishment*. 1. Because in doing their work, they doe *alwaies sinne*

1 Either in the *manner*, (as I have shewed you how) and therefore it is said of *Babylon* — *All yee that bend the bow, shoot at her, spare no arrows; For she hath* SINNED *against the Lord*; Jer. 50. 14.

2 Or, in the *matter*; That which they doe, being a *wrong* to those that are *punished:* and therefore in the place but now quoted, vers. 15. Babylons punishment is called *vengeance*; *For it is the vengeance of the Lord: take vengeance upon her; as she hath done, doe unto her.*

3 Or, in the *measure*. In doing *more*, then

then God would have done: *I am very sore displeased with the heathen, that are at ease: for I was but a litle displeased, and they helped forward the affliction,* Zach. 1, 15. See Esa. 47. 6.

2, Because, after *they have done* their work, most commonly they *provoke God to punish* them, by *pride*; and *make themselves unfit to avoid punishments*, by *security*, out of conceit, that their *successe* was to be attributed to their *own strength*, or the *justnesse of their cause*, or the like; and not to the *sinnes* of those whom they have hurted. *And the Heathen shall know that the house of Israel went into captivitie for their iniquities, because they trespassed against me.* Ezek. 39. 23. *For their iniquities* as if he had added, *not because your were better, & they their cause was juster.* and to intimate, that they being guilty of that, which the Israelites were, viz: *iniquities*; must take their turnes also, and be punished in the same manner.

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*Intemperance.**

*see Gluttony.

This will seeme to have *had a great stroke*, (at least) in occasioning the destruction of the world; if we take the interpretation given by divers, to those words of God in *Genesis*

Geneſis, Ch. 6. 3. thus tranſlated by us, *My ſpirit ſhal not alwaies ſtrive with man, for that he alſo is fleſh.* Which I know no reaſon, but we may very well doe: eſpecially if inſteed of following *Arias*, [a] and *Symmachus*; and tranſlating *My ſpirit ſhall not alwaies ſtrive, &c.* we follow either *Tagnin* [b]; or the *Septuagint* [c], *Chald: Par:* [c], and the *Vulgar* [c], and tranſlate thus, *My ſpirit ſhall no longer remaine in man, becauſe they are fleſh.* For ſo it will very well beare this paraphraſe, viz: *becauſe I ſee they are altogether for their bodies, to pleaſure their fleſh by gluttony, and laſciviouſneſſe, and care not for their ſoules; I am reſolved to reſume againe that breath, which I put into them and not to ſuffer my ſpirit any longer to lodge in ſuch filthy carcaſſes.* Our Saviour himſelfe may ſeeme to have ſeconded this interpretation, when he ſpake of this *puniſhment*, and the *ſecurity* of the people in ſinning, before it was inflicted, in this manner, *For as in the daies that were before the flood, they were eating and drinking, marrying and giving in marriage, &c. Mat.* 24. 38. not as if *eating*, and *drinking* were a *ſin*; but either *intemperance* in eating and drinking, or doing that, & nothing elſe. So, ſpeaking of the deſtruction of *Sodom*, and the *ſecurity* of the people in ſinning before the inflicting of it, he ſaies in the

[a] *Who read the Hebrew* Jadon *(frõ* Dun*)* ſhall ſtrive
[b] *Who read* Jiddon *from Nadan* ſhall be ſheathd
[c] *Who tranſlate, as if they had read* Jalon *(frõ* Lun*)* ſhall lodge, or remain.

firſt

first place, *they did eat they dranke &c.* Luk. 17.28. And in the like *fecurity*, he told the Jewes, that many ſhould be ſurprized by the *day of judgement*, (either *Generall*, that which *ſhall* be to *all*; or *particular*, that which *hath* beene to *them*; take it how you will,) *Even thus ſhall it be in the day, when the ſonne of man is revealed, Luk.* 17.30. See chap. 12. 45. Mat. 24. 49. And therefore *Paul*, ſpeaking to the *Theſſalonians*, to *prepare* for the *day of the Lord*, bids them in eſpeciall manner to be *ſober and temperate*, Epiſt. 1. 5. 6.

The *intemperate* man, both his *danger* & his *hurt*, muſt needs be great, eſpecially from the *Divell*, (for *men* uſually ſpare him, out of pity, or *ſcorne:*) and *therefore* the Apoſtle ſaith, *Be ſober, be vigilant, becauſe your adverſary the Divell as a roaring Lion walketh about, ſeeking whom he may devoure*: 1. Pet. 5. 8.

1 Becauſe, even while he is *well*, he is *not carefull* to *prevent* it; only *ſober* men will be carefull, to *gird up* the * *Loynes of their mind*, 1. Pet. 1. 13. or *put on* the *breſtplate of faith*, and *love*, * 1 *Theſſ.* 5. 6. or *watch unto prayer*, * 1. Pet. 4. 7. *Sober* (in the *Epiſtles*) may be meant alſo of being *Sober-minded* (as we render it in Tit. 2. 6.) or *Grave, Humble, quiet, ſerious, circumſpect*, as it is in Rom. 12.

* Gird up the loynes of your minde and be *Sober.*
* Let us who are of the day be *ſober*, putting on the breſtplate of faith and love, *ver.* 8
1 But the end of all things is at hand; be yee therefore *Sober*, and watch unto prayer.

3. 1. Tim. 3. 11. Tit. 2. 2, 4. But yet in *these places* the word in the *original* is *different*, viz. σωφρονεῖν, and not νήφειν: and in those which I have quoted, νήφειν: which in the place *first* quoted v. 12. 1. Thess. 5. 6. seemes cleerly to be meant of *Temperance* properly so called; because in the following verse there is mention made of *sleeping*, and being *drunken*, as of things *opposed* to *watch*, and *be sober: For they that sleep, sleep in the night, & they that are drunk, are drunk in the night.*

2. Because, when he hath *surfeited*, he is *not able to avoid it*, or *receive* it. *Receive* it he cannot, for want of *strength*; of which he hath as litle in *minde*, as he hath in *Body*. & *avoid* it he cannot, because he is seldome so much as *awake* to foresee it. Only the *sober* man can be *watchfull*. and therefore the Apostle in the place above quoted, viz: Thes. 5 6. knowing that a man cánot be *watchfull*, unlesse he be *sober*; assoone as he had nam'd the former, presently added the latter; *Let us watch* and be *sober*. *Peter*, in the place above quoted, puts them as neere together, though not in the same order. He must needs be *taken napping*, that cannot keep himselfe *waking*.

But the greatest of these causes, (as being the cause of the latter) I take to be the former, viz: *Security*. All sinnes, wherein men

are

are *secure*, must needs be *dangerous*: and therefore there is no sin so *dangerous*, as *Intemperance*, because there is none, wherein men are so *secure*. You have had three notable examples hereof. But of all the three, the *first* is the most notable: in regard that the people of the *old world*; if they had not that time *told* them, (which God had limited for their continuance) viz. of a hundred and twenty yeares: yet had they all that time *given* them (*after* notice of the flood) wherein the *Arke* was in preparing: which could be no small time, as *Peter* seemes to intimate; *When once the long suffering of God waited in the daies of Noah, While the Arke was a preparing*, 1. Pet. 3. 20. Besides the time, wherein the *creatures* were a gathering, which were to be put into the Arke. If the time allotted them had been never so *short*; unlesse they had been worse then *beasts*, they must needs have bethought themselves a litle, and not have still continued in that manner, as our Saviour saies they did, *eating* and *devouring*, till the very *Day*, *that Noah went into the Arke* (for then they believed certainly he was not *in jest*.) Nay he saies, *They knew not, till the flood came*, and tooke *them all away*. *Beza* obserues how the word * in that place used for *eating*, is by the *Grãnarians* said to be properly used of *beasts*,

* προφαγεῖν.

adding *Vtetiam videatur magna esse huius verbi emphasis; quo significatur, homines brutorum instar fore ventri deditos.*

a *The Hebrew word for* know *is likewise thus used: it hath set him on fire round about, yet he* knew not. *Isa.*42.25.

There is one thing more, that aggravates the *security* of those *gluttons* before the flood; viz. that although for those hundred and twenty yeares (as it is probable) they had had *Noah* δικαιοσύνης κήρυκα (as Peter calls him, 2. Pet. 2. 5.) a *preacher of righteousnesse*, or a *publisher* of that *righteous judgement* of God, intended by him in the destruction of the world: (so that by *knew not*, must be meant, as *Beza* translates, *acknowledged* not, or *did not consider* a) yet notwithstanding all this, they repented not, but remained ἀπειθήσαντες (as the Apostl's word is) i. e. *disobedient, or not perswaded to believe* what *Noah* told them. If you observe it, you shall finde that the *Intemperate* man (his pleasure is so *bewitching*, and seemingly *harmelesse* b) is the hardest to be *perswaded*; and the worst to be made, either to *believe a threat*, or *feare* a *punishment*, or to *leave* his *sinne* c, of any in the world. You may see more of this sin in the Chapters of *Gluttony*, *Whoredome*, *Drunkennesse*, *Adultery*.

b *It is usually said of* drunkards, Hee is no bodies foe but his owne.

c *See the* wickednes *of this* sin, *set forth by* Aristotle Eth. l. 7. c 6 *where he compares* lust *and* anger *together.*

Judging

Iudging others threatned.

1. With *Iudgement. Iudge not; and yee ſhall not be judged*, *Luk.*6.37. For, if that which is *leſſe likely*, be *true*: that which is *more likely*, is not likely to be *falſe*. Now it is *more likely*, that he who *judgeth*, ſhall be *judged*, then that he who *judgeth not* ſhall *not be judged*; becauſe there are *other faults*, for which he may be judged. And ſo is it *more likely*, then that if *we judge our ſelves* we ſhall *not be judged*: which notwithſtanding is the ſaying of the Apoſtle, 1. Cor. 11. 31. Beſides, in *Matthew* it is ſaid c.7.1. *judge not that yee be not* judged. Now if *not judging*, be the way to *avoid judgement*; *judging* muſt needs be a way to *incurre it*.

Judgement, I ſay, not only of *Men*; for every body will be ſure to *judge* him, and *ſpie* and *catch* at every litle fault in him; and will be glad to ſee him miſcarry: but of *God* too, and ſuch as will be *damnatory*, even.

2 *Condemnation*, againſt which he cannot complaine; for he hath *condemned himſelfe*, *in condemning others for ſinne*, being a *ſinner himſelfe*, (even in thus *condemning*;) which he thinkes not of (even as *David* did, when he *condemned* the *rich man* in the *parable* of *Nathan*,

than, 2 Sam: 12. 5.) so that he hath nothing to say: and therefore saith the Apostle, *Thou art inexcusable, O man, whosoever thou art, that* JUDGEST, *for wherein thou judgest another, thou condemnest thy selfe: for thou that judgest doest the same thing*, Rom. 2. 1. In *judging others*, he doth as it were, *shew God the way*, of *judging him*; and in a manner, *challenge* him to do the like. *Condemnation*, I say; yea, and

κρίνειν, & κατακρίνειν, Rom. 1. 2.

3 *Greater condemnation*, perhaps, then else he should have had. *Be yee not many masters, knowing that yee shall receive the greater condemnation, &c.* Jam. 3. 1. *viz.* as for other sinnes, and for this *to boot*. No sooner had the *Scribes* & *Pharisees* taxed the Disciples of Christ, for *transgressing the tradition of the Elders* (in eating with unwashen hands:) but presently, Christ reproves *them*, for *transgressing the commandements of God*, in *keeping the tradition of the Elders*, Mat. 15. 2, 3. So the same men had no sooner *condemned* the Disciples, for *breaking the Sabbath, in plucking eares of corne*, to satisfie their hunger: but presently Christ *condemnes them*, both for *unmercifulnesse* in *not pitying the hungry*, and denying a little corne: and for *injustice to boot, in condemning the guiltlesse*, ch. 12. 7; and finding fault where there was none, (a thing usuall with them that are given to *judging* and *censuring*.) *Judge-*

Iudgment day.

Take heed, how you *put it farre* **away*, and so be *Secure* in sinning: for thus saith our Saviour, *But if that evill Servant shall say in his heart, My Lord delayeth his comming; and shall begin to smite his fellow Servants, and to eate and to drinke with the Drunken. The Lord of that Servant shall come in a day, when he looketh not for him; and in an houre, that he is not aware of, and shall cut him asunder &c.* Mat. 24. 48, 49, 50, 51. 'Tis the only way, to make you neglect, to get *oyle* in your *lamps*; the *Danger* whereof you may see in the Parable of the *Foolish Virgins* c. 25. 3, 12. It will be in vaine, to plead, *non putaram, I was not* AWARE; *Foolishnesse* will be no excuse. you slighted your *Master*, and *the Bridegroome*, while he was your *Advocate*; and now there will be no more *pleading*, no more place for an *Advocate*. I remember a saying of *Cicero* (speaking of *Minos*, and *Rhadamanthus*, whom the Poets make to be *universall Judges* in the life to come) *apud quos nec te L. Crassus defendet, nec M. Antonius, &c. before whom, thou shalt* not have either *Crassus* or *Antony* (two famous *Orators* of *Rome*) *to plead for thee, l. Tusc: Q:*

* Amos, 6. 3.

Kings, and *Governours*, threatened and punished

1 For *Destroying their people*, with *Woe. Woe be unto the Pastors, that destroy, and scatter the sheep of my pasture, saith the Lord*, Jer: 23. 1. The people are *God's* sheep, and not *theirs*. Rulers are *but Shepheards* (for that is the usuall name they have, both in *Hebrew*, רעה ποιμὴν λαῶν &*Greek*;) & therefore have no *right* to them. nay they *are Shepheards*, and therefore are bound to *feed* them; and therefore *Woe*, must needs be to them, if they *destroy* them.

2 For *Oppression*; with *Removall from their places*, & *Requiring the Flock at their hands. Thus saith the Lord God, behold I am against the Shepheards; and I will require my Flock at their hand, and cause them to cease from feeding the flock: neither shall the Shepheards feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them*, Ezek: 34, 10, see Zach: 11, 3, compared with v. 5, to the 8. see likewise the title, *Oppression*.

3 For *Injustice*; with *God's unappeasable Anger. The Princes of Judah were like them that remove the bound: therefore I will powre my wrath* * *upon them like water*, Hos: 5. 10. seeing *they* have removed the bounds of *their*

* The Sep: τὸν θυμόν μου

their Injuſtice; I will alſo remove the bounds of *my wrath*.

4 For *Bribery*; with *Shame* from *men*, and *judgment* from *God*. *Her Rulers with ſhame doe love*, (or doe love that, which is a *diſgrace* to them) *Give ye*, Hoſ: 4, 18, and it followes. c. 5. 1. *Heare this O Prieſts, and hearken ye houſe of Iſrael, and give ye eare ye houſe of the King; for judgment is toward you, becauſe you have been a Snare in Mizpah, and a Net ſpread upon Tabor. Her Rulers*] In the Hebrew, *her Shields*; to intimate, what they *ſhould have been*. It is a ſigne that God *is very angry*, eſpecially in his *threatenings*, when he calls men by ſuch *names*, as expreſſe that *duty*, which they have *not performed*: as you may obſerve, the *Kings* are, for the moſt part, threatned under the name of *Paſtors*; ſuch as they *ſhould* bee. *A Snare in Mizpeh*] As others tranſlate, viz: not *Mizpeh*, as a *proper* name, but (as the Septuagint) σκοπὴ, or (as *Jerome*) *Speculationi*, that is, *the Watch*; making it an *appellative*. or as the *Paraphraſt*, *your Teachers*: this place may be better applied to (that which many *Kings* and *Governours* are guilty of) the *hindering of the Miniſters*, who are God's *Watchmen*, in the worke of the Goſpel. See more in *Bribery*.

5 *For Feeding themſelves*, and not the *flock*; with

with *Woe. Sonne of man prophecy against the Sheepheards of Israel; prophecy & say unto thē, thus saith the Lord God, say unto the Sheepheards; Woe be to the Sheepheards of Israel: Should not the Sheepheard, feed the flock* Ezek: 34. 2.

6 *For Deserting their flocks*, with the *Losse* or *Destruction* both of their *power* and *wisdom*; *Woe be to the Idol Sheepheard that leaveth the flock: the sword shall be upon his arme, and upon his right eye; his arme shall be cleane dried up, and his right eye shall be utterly darkened,* Zach: 11, 17. Our *English Paraphrast*, agreeing with *Hierom*, in the exposition of this and the former verse, (who applied it to *Antichrist*) thus speakes, *Woe be to that False Pastour, which only carries the name, and semblance of an Evangelicall Sheepheard; who leaveth the flocke, to be wasted and spoiled. the just revenge of God, shall be both upon the power, and policie of that man of sin; his power shall be abated, and utterly weakened by the breath of the mouth of God, and his craft and policy shall at the last end in disappointment and confusion.* But *Grotius* (a most *sagacious Oedipus*, and one that had a *Lynceau* sight himselfe; only his endeavour was to make the *Prophets* look as little way as possibly he could, though I know not whether he deserve somuch blame here) makes it to be

be spoken of *Manasses*, who left *Jerusalem*, and went and set up a Temple at *Garizim*: saying, that his *arme* was then *dried up*, when the *Souldiers* of his father in law *Sanballat* (by whose assistance he did his work) were all carried away captive by *Alexander* the *Great* into *Egypt*: and that by his *right eye* is meant, the *Knowledge of Divine things**; which in short time was very much *darkened*, and made almost quite *blind*.

* See Matt. 6. 22.

7 For, *Not judging the Fatherles & the Widow &c.* with *Removall* from their places &c: In *abundance of anger. They judge not the Fatherlesse,* neither doth the cause of the Widow come unto them*, Isa: 1. 23, which was no sooner mentioned, but the threat could be no longer kept in: for it presently follows, *Therefore, saith the Lord, the Lord of Hoasts, the Mighty one of Israel, Ah I will ease me of mine enemies* (the enemies of God's people are *his* enemies, and those that oppresse *them*, oppresse *him*; *I will ease mee.*) *And I will turne my hand upon thee, and purely purge away thy drosse, and take away all thy tinne, And I will restore thy Judges, as at the first &c.* verse 24, 25, 26.

* Or, for the Fatherlesse, according to the Septuagint τοῖς ὀρφανοῖς & κειμένοις.

Nay 8 For *Ignorance*, (when insteed of being *Sheepheards*, they are SHEEP themselves, *brutish*, and *sottish*, especially in things concerning

concerning the *worship of God*, *) *Not prosperity*, and *losse of their Subjects*. *For the Pastors are become brutish, and have not sought the Lord, therefore they shall not prosper; and all their flocks shall be scattered.* Jer: 10. 21.

* *As the Kings of Israel were, when they were so sottish and as* brutish, *as to* worship Stocks v. 8

Law-righteousnesse

Such as trust to it, are thus threatened: *Christ is become of none effect to you. Whosoever of you are justified* * *by the law, ye are fallen from Grace*, Gal: 5. 4.

Are justified] It is spoken, ἐν νόμῳ δικαιοῦσθε as *Beza* says; or it is a *Hebraisme*, viz: for SAY, *you are justified*: for justified *indeed*, the *Jewes*, (or any other) could not be; otherwise it had been no threat (as the *Apostle* delivers it ver. 3.) *to be a Debtour to doe the whole Law*; and yet *they* both *thought* they could, & *boasted*, that they were able: which *opinion*, and *boasting*, of theirs, was as *false*, and *vaine*, as the present opinion of the *Rabbines*, that *whosoever professeth Judaisme, let him live how he will, shall have a portion in the world to come.*

* Grotius, *upon this place thus speakes*, quicâ justitiâ contenti estis, quâ lex producere potest, quæ justitia est carnalis, & præmia habet terrena. *I doe not conclude from this; but I feare, he was of the number of those, of whom* Beza *upon this place complaines*, qui Somniabant, sese suæ justiciæ suorúmque meritorum plenos ad deum accedere, Christo quasi fiquid ipsis deesset supplente, &c: *see* Rivet, Apologet. Sect 34: *and his* Grot: Disc: Dialysis, Sect: 3. *and as he speaks here, of* Meriting temporall rewards, *by our owne* righteousnesse: *so had he an opinion of*, redeeming temporall punishments, *by our owne* satisfaction: *se* Dialys. Sect. 7. *He made both the* righteousnesse, *and* satisfaction *of our Saviour, but* helpes.

Leaving

Leaving of men by God threatned.

*See Leaving us to ſinne, in Sinne.

I *will teare, and goe away*, Hoſ. 5.14. and v. 14. *I will goe and returne to my place, till they acknowledge their offence, &c.* Then, is a puniſhment of the *Senſe* of affliction, truely deplorable; when it is aggravated with the *Loſſe* of *God's preſence*. *God* himſelfe, who beſt knowes both our happineſſe, and our miſery, hath ſaid, *Woe alſo unto them, when I depart from them*, Ch. 9.12.

Libertiniſme.

The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement, to be puniſhed. But chiefly the̅ that walk after the fleſh, in the luſt of uncleaneſſe, and deſpiſe government. Preſumptuous are they, ſelf-willed, &c. 2. Pet. 2. 9, 10. It follows likewiſe, v. 12. *But theſe as naturall bruit beaſts made to be taken and deſtroyed, ſpeake evill of the things that they underſtand not, and ſhall utterly periſh in their own corruption.*

Love

Love.

The *want* of it is punished with *Non-acceptance of*, & *Not being the better by*, any thing we doe, though it be never so specious. *Though I speake with the tongues of men, and of Angels, and have not Charity; I am become as sounding brasse, or a tinkling cymball.* 1. Cor. 13. 1. or *I am nothing*, ver. 2. or, *It profiteth me nothing*, vers. 3.

Lovers of Life, more then Christ, threatned,

With *the Losse of it. Whosoever will save his life, shall loose it*, saith *Matthew*, c. 6. 25. *Whosoever shall seek to save his life*, saith *Luke* ch. 17. 33. (though he have not what he seeks for.) nay further yet (according to the title) *he that* LOVETH *his life shall loose it*, saith *John* (though he never *sought* to *save* it) Ch. 12. 2. If thou doest, but in thine *heart* (where I might have left out the *but*, because that which is *least* with *men*, is *most*, & almost *all* with *God*,) preferre *this* life before thy Saviour; with what sense canst thou presume to have him thy Saviour; or with what face canst thou expect to have *that life* which thou hast by overmuch affection to *this*, *slighted* and *rejected*?

Lovers

Lovers of the world.

They are thus ſpoken to by *James*, *Yee adulterers and adultereſſes, know ye not that the friendſhip of this world is enmity with God? Whoſoever therefore will be a freind of the world, is the enemie of God*, c. 4. 4. God's *anger* againſt ſuch men (as againſt *adulterers*) is *jealouſy*; and *he will not ſpare* * *in the day of vengeance*. If a *wife* ſhould have *many huſbands*, and yet *commit adultery*; who can *excuſe her*? God is to us as good as *many huſbands*. In Iſaiah, Ch. 54. 5. where it is ſaid, thy *maker is thine huſband*, in the originall 'tis *huſbands* בעליך; to ſhew what an excellent husband he is.

* Prov. 6. 34.

Lukewarmneſſe.

The Angel of *Laodicea* was thus threatned, *Becauſe thou art lukewarme, and neither hot nor cold, I will ſpew thee out of my mouth*, Rev. 3. 16. God does loath a *halting* religion *, as much as a *ſtomack* doth *lukewarme* water.

* Kings 18, 21.

Lying ✱

threatned, and puniſhed.

✱ See Falſe witneſſe.

1. With not *prevailing* (at the leaſt) as in *falſe witneſſe* and *ſlander*, when men ſpeak one

one thing, and *know* the contrary. A *false witnesse* (or, a *witnesse* of *lyes*) *shall perish, but the man that heareth, speaketh constantly,* (or *speaketh to prevaile**, & *conquer* in his cause.) Prov. 21. 28.

2 *Discovery in a little time. The Lip of truth shall be established for ever: but a lying tongue is but for a moment,* Prov. 12. 19.

3 *Being put to silence,* (at the lest:) *Let the lying lips be put to silence,* Ps: 31. 18. Perhaps it is meant, by putting them *inter silentes,* or causing them to be *silent in the grave by death:* as in the verse next before.

3 *Gods Hatred:* as in *flattery,* when men speak one thing, and *doe* the contrary. *Lying lips are abomination to the Lord, but they that deale truly, are his delight.* Prov; 12. 22.

4 The *Hatred of Men,* refusing to admit such as are guilty of it, either into their *service* or *societie. He that Worketh deceit, shall not dwell in my house; he that telleth* LIES, *shall not tarry in my sight,* Ps: 101. 7.

5 A *Curse,* and *perpetuall bondage.* The *Gibeonites,* for *saying,* they *came from a farre country,* when they did not, (Josh 9. 9.) were thus punished by *Joshua. Now therefore yee are cursed, and there shall none of you be freed from being bondmen and hewers of wood, and drawers of Water for the house of my God.* Josh 9. 23.

* *Aquila, Symmach. and Theodotion render* Le Netzah εἰς νῖκος: *by which though they mean* in æternum, for ever (*as they doe* Ps 49. 7. &c) *yet they may as well mean,* ad victoriam: to prevaile (*or as we say*) to the last. *that which* holds longest, prevailes.

6 *Leprosie*

6 *Leprosy*, both in the *Lyer himselfe*, and in his *posterity* after him: as in *Gehazi* (*Elisha's* Servant,) who partly for *covetousnesse*, in running after *Naaman* the King of Syria, for *money* for his Masters curing his leprosy, (when his Master had refused it) whereby he disgraced his Master, but, (as some think) *especially* for *telling* him, *He went no whither*; was thus threatened by the *Prophet* his Master, *The leprosy therefore of Naaman, shall cleave unto thee, and unto thy seed for ever* 2 Kings 5, 27, compared with v: 22, 23, 25.

7 *Many sad and bitter punishments*: as in the *Prophets*, among the *Jewes*. who for *committing adultery*, and *walking in lies*, (which God cals שעריריה *a horrible thing*;) are thus threatened, *I will feed them with wormewood, and make them drinke the Water of gall*, Jer: 23, 15, compared with the 14. Whether there were in this speech, an allusion to that *bitter water*, which the woman dranke, that was *suspected* of *adultery*, Num: 5. 18. (there being mention made before of committ ng *adultery*) I know not; but it may seeme probable, because as it was said of such a woman, that if she were *guilty*, she should *be a curse among the people*: so those *Prophets*, (especially *Zedekiah*, and *Ahab*) became a *curse* among the *Jewes*. Whereby I meane not, that they were *cursed* by them, (neither

is this the meaning of that expreſſion, ſo often * uſed in the *Prophets*:) but that their condition was ſo bad, that the people, when they *curſed* any body, uſed to expreſſe it, by *wiſhing that he were, as ſuch men were*; as you may ſee it explained, *Jerem.* 29. 22. *The Lord make the like Zedekiah, and like Ahab, &c.* 'Tis almoſt the ſame, as to become a *Proverb*, an expreſſion uſuall alſo in Scripture, *Ezek.* 14,8, *&c.* Even as *Irus*, or *Troy*, became a proverb; being proverbially applied, to ſignifie a *poore man*, or a *miſerable place*. Now though this alluſion be admitted, becauſe of what is before ſpoken of *Adultery*, v. 14. (*They commit adultery, and walke in lies, &c*:) ſo that the puniſhment ſhall *looke aſide* to *that ſinne*; yet methinkes, the *puniſhment threatened*, ſeemes to *look back* more directly upon the ſin *of lying*, by way of *retaliation*: as if God had reſolved, that ſeeing thoſe *Prophets*, eſpecially abuſed their *mouths*, and their *tongues* to *lying*: thoſe ſame parts of theirs, ſhould be chiefly puniſhed, viz. in *eating*, and *drinking* the *bittereſt* things that could be gotten, *wormewood, and water of gall.* In the ninth chapter verſe 15, you have the ſame manner of threat to *all the Jewes*; & there the maine ſinne complained of is *Lying*: as you may ſee v. 5. The *Septuagint* in that place tranſlate for, *wormewood*,

* *Chap.* 24. 9. c. 15. 18. c. 26. 6.

wood, ἀνάγκας* ,*necessities*,(a word used likewise in the *singular number* in the same sense, both in the *Apocrypha*, and in the new *Testament*, as Tob 3 6. Bar. 7 37. Luk. 21. 23) And *here* they translate ὀδύνας, *sorrows*, or *griefes*: In both places, they use the word, ψωμίζω, (ψωμίζω αὐτοὺς ἀνάγκας; &, ψωμίζω αὐτοὺς ὀδύνας) which signifies, to *feed by little and a little at a time*, as one would children: Whereby the punishment is very much *aggravated*. To swallow downe a bitter thing *at once*, is not so much: but, to take it *by degrees*; and to be *long* in taking it, is a great torture. To conclude, even by our *English* expression of *feeding* with *wormewood*, *&c.* can hardly be lesse signified, then a *long continuance of many bitter evills*, or a *long captivity*.* See the expressions of *Devouring* by *bitter destruction* Deut: 32. 24. God's writing *bitter things* against *Job*. c. 13, 26, and the vision of the Star called *Wormwood*, Rev 8. 11.

8 *Destruction. Thou shalt destroy them that speak leasing*, Ps. 5 6. and that *unavoydable*. *A false witnesse shall not be unpunished, and he that speakes Lies shall not escape*. Prov: 19. 5, see v.* 9. *Ananias*, and *Sap-*

* Chrys. 2 Cor. 6. *Paraphrasp it* ἀφυκία i e. unavoidable evils, *wee render*, necessities *The* Chaldee *word* ,, א *is like it in sense, and sound.* see Chal. par

* *Where, for, he that* speaketh Lies; *in the Hebrew it is he that* bloweth Lies, *as if he ment to* Kindle a fire: *he* Sep. *render it* κ[illegible] τὴν φλογίαν

he that will kindle, or burn wickednes, *as if his tongue did not only set other things on fire, but were a fire it selfe: as* James *saith it is, c. 3, 6. perhaps it is rather a Metaphore from venemous creatures, (the* poyson of Aspes, *being under such mouths* lips, *Ro. 3. 13.) of whō Virgil says*, inspirant venenū, *that they* hisse, *or* blow forth *their poyson*,

phira, saying they had but *so much*, for the possession which they sold; wheras they had *more*, (wherein they did not only *lie to*, but *by lying* endeavored to *deceive*, the holy Ghost: for so much ψεύσασθαι τὸ πνεῦμα, in the accusative case, will import) were both threatened by *Peter*, with *sudden death*; & accordingly fell down, as soon as he had done speaking, *Acts* 5.3,5,9,10. *Shemaiah*, and *Hananiah*, for making the People to *trust in a Lie*, Jer. 28. & c. 29. *Ahab* and *Zedekiah*, for *prophecying a Lie*, c. 29, v. 21, were punished with *death*. (See the chapter of *False-teachers*.) And here I cannot but say somwhat of one grand *Lyar* more; (for somuch the *name* imports, which the *Jewes* have given him; viz. *Bar Cosiba*, i. e. *the Sonne of a Lie*.) He fained himself to be that *Star*, spoken of by *Balaam* Num: 24. 17. And therefore at first, the *Jewes*, (as long as they took him for the true *Messias*) called him *Bar Cochba*, i. e. *the Son of the Starre*. The number of those that believed this *lie*, was very great; * insomuch that after a while, having slaughtered many thousands of the heathen, especially of the *Romans* in *Africa* and elsewhere; he caused himselfe to be crowned King in *Bitter*, a City in *Arabia*. But his kingdome was short; for after a few months, *Adrianus*, being sent thither by *Trajan* the Emperour, wonne

* Buxtorf *says there was one* Rabbi Akibha *who had* 24000 Disciples *that adhered to him.*

wonne the city by violence, & slew both the *Impostour*, and forty hundred thousand men of the Jewes. This happened about two and fifty yeares, after the *the destruction of Jerusalem* *.

* *See Buxtorf. Syn. Jud. c. 36.*

9 *Exclusion out of the holy Jerusalem. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye*, Rev. 21. 27 *Without are doggs, &c. and whosoever loveth & maketh a lye*, Ch. 22. 15.

The *greatnesse*; and the *hurtfulnesse* of this sinne may be yet further gathered out of the Scriptures.

First from the words of *David*, Psal. 120. 3. For if we translate in the vocative case, *What shall be given unto thee? or what shall be done unto thee, thou false tongue?* he seemes to speake, as if the sinne were so *great*, that he could not tell what punishment he could name *bad* enough for it. If, what *will be given, &c.* and what *will be* done, &c. as if he could not expresse, but admir'd the greatnesse of the punishment, which he thought would be inflicted for it. If in the nominative case (which better accords with other translations [a] and with the Hebrew it selfe) thus, *What shall a false tongue give thee*, or what shall it adde unto thee, (that is, *profit thee* *) he seemes to mean (according to the

[a] Τί παρέξει σοι, ἢ τί προσθήσει γλῶσσα δολία, and another, δῶη σοι, ἢ τί προσθείη σοι γλῶσσα, &c.

* or bring unto thee, *as a* fruit *or* reward *the Hebrew* Iasaph (*to adde*) *is often so used as Prov.* 3. 2. &c.

usuall force of such expressions in the Hebrew) a positive affirmation of the clean *contrary*, viz: that it would be both *unprofitable*, and *exceeding hurtfull*.

Secondly By Gods *aggravating* the wickednesse of such as commit *other sinnes*, by complaining of this. *They have taken of the accursed thing and have also stollen and dissembled also* (speaking of *Achan*) Josh 7.11. *Dissembled*] or *lyed* So the originall וגם כחשו *Stollen and dissembled also*] Marke the gradation. And therefore ch 22 20 where we render, *commit a trespasse in the accursed thing*; he *Chaldee paraphraſt* saies, *lyed a lye*. So likewise in *Ezekiel* Chap 17.20. (where complaint is made of *Pharoah's breaking* his *promise* to help the Jewes) that which we render. *for his trespasse which he hath trespassed against me*; the paraphrase renders *for his lye which he hath lyed*: and the word in the Hebrew is the same in both these places.

Schekar Scikra.

** Mâhhal Mahhal.*

3 By God's *aggravating* so much as he does, he *punishment* of *other* sinnes, when this is joyned with them. If a man had taken or detain'd ought of his neighbours; he was to restore it againe. but if he had *lyed*, (and denied it with an oath) he was to adde a *fifth part* more to it, Lev 6.5 And they say, that, whereas at the offering of other offerings, only a *generall confessio* of *sins* sufficed;

at

at the offering of the oblation for this sin, a *particular confession* of the sinne, and a *particular acknowledgement* of *deserving death* (which the creature offered, suffered for thē) was required. If you say the punishment was not *aggravated* for *lying*; but for *lying with an oath*, or *swearing falsly*: I have only this to answer, that I believe the contrary, because in Num: 5.6. you have the same punishment without mentioning any oath: for it is said, only, *If a man or Woman shall commit any sin*: which the *Chaldee Paraphrase* renders, shall *lye a lye*, as in the places before quoted. which I doe not alleage to prove, that *speaking falsely* is as bad as *swearing falsely*; but only to shew, how much a sinne is aggravated by *denying* it, though it be not with an *oath*: in regard of the *hurt* & *deceit* thereby wrought; which may be all as much. And therefore *Cicero** (a *heathen*) could say, that the *Gods* were as *angry* for *lying*, as for *perjurie*; and had provided the *same punishments*. I could wish we were as carefull against *lying*, as the Jewes would seeme to be: who have a saying in their *Talmud*, *that none must say* to a *child*, *I will give thee such a thing*, *if he mean not to give it him*; *for feare of teaching him to* LYE. But I may say of them also not-

* In Orat. pro Q. Roscio Comœdo. Qui semel à veritate deflexit, hic non majore religione ad perjurium quâ ad mendacium perduci consuevit. propterea quæ pœna à diis immortalibus perjuro, hæc eadem mendaci constituta est. non enim ex pactione verborū quibus jusjurandum comprehenditur, sed ex perfidiâ & malitiâ per quā insidiæ tenduntur alicui, dii immortales hominibus irasci & succensere consuerunt.

with

withstanding this, that they are not so carefull against *Lying*, as they should be; if they forbid it only to a *Jew*, & allow it to a heathen; as they say they doe: just as the *Papists* doe, to any, whom they please to call *Hereticks*. They may seem to have encouragement, from those words in *Ecclus* 7 12. *devise not a lye against thy brother, &c.* But I am confident, (to use the expression there * used) whosoever thus **ploweth*, upon what *ground* soever it be, his *harvest* will be nothing, but his own cutting down to be burnt in everlasting fire.

* μὴ ἀροτρία τὸ ψεῦδος ἐπὶ τῷ ἀδελφῷ σοῦ.

* *So the Hebrew word* חרש *is used* Pr. 3. 29. *In Ps* 129. 3. *we translate it* Plowed (The Plowers plowed upon my back) *as if it were meant of* aration *rather then* exaration. *Aq and Theod. translate* ἠροτρίασαν, *and I know not but it may very well be interpreted of this manner of* plowing *by* backbiting, *and* slanderous lying upon *a man. For so we say in English, and so the Greek in that apocryphall place but now quoted properly soundeth;* ἐπὶ τῷ ἀδελφῷ, upon *thy brother, or against* im behind his back.

Marriage with Idolaters &c

Was punished with the *Drowning of the world.* (if the most common conjecture be true) For in *Genesis* c. 6 2. immediatly before mention made of God's resolution to doe it, it is said, *That the sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all which they chose.* i.e. according as their *lust led* them, without any regard had to *religion*, or *goodnesse*. By the

the *sonnes of God*, saies *Chrysostome* & others, is meant the sonnes of *Seth*, so called either from their *godlinesse*, and *goodnesse* of *nature*; or from their *goodlinesse*, and *greatnesse* of stature; according to the use of the Hebrews, adding the word, *God*, when they meane to expresse the *greatnesse* of any thing. But they conceit, that the posteritie of *Cain*, *through* their *intemperance*, and *for* their *wickednesse*, had both their *growth* hindered, and their *strength* impaired; so that their children which they begat, were for the most part *daughters*; and that therefore it is said the *daughters* of men: and of *men* or *Adam*, (for that is the word in the originall) *because they were* altogether *earthly*, and *carnall* in *their affections*. Since that, it hath been threatened or punished, In the *persons themselves*.

1 With *being seduced from the true worship of God*: For it was said to the Israelites, concerning the seven nations, *Neither shalt thou make marriages with them* &c. *For they will turn away thy son from following me, that they may serve other Gods*, Deut. 7. 3, 4. Examples hereof you may see in *Solomon*, 1 Kings 11 3, 4, 5. in *Ahab* Ch 21. 25 and in *Joram* 2 Kings 8. 18. of which three the Scripture speaks expressly, that they were *seduced* by their wives.

2 *Oppression, & Losse of their estates. They have*

*have dealt trecherously against the Lord: for they have begotten strange * children: Now shall a month devoure them with their portions,* Hos 5 7. There can be no lesse herein threatned, then what I mentioned; whether you interpret (with the *Paraphrast*) *I will bring people every month that shall devoure the fruit of the ground:* or (with others) would have it to be meant of a *monthly tax*, put *upon the *Israelites* by *Menahem* King of Israel, to recruite his treasure, 2 Kings 15. 20. (for Hosea prophecied in his time & long after *) which came to a thousand talents of silver. I might adde hereunto,

3. *Destruction*, being an ordinary *consequent*, if not a *punishment*. It is said in the place above quoted, *For they will turne away thy sons from following me, that they may serve other Gods; so will the anger of the Lord be kindled against you, and destroy thee suddainly. Suddenly*] or in *haste*, lest *they should beget children, and teach them Idolatry* too.

In their *children*, it is threatned and punished with *Wickednesse*, and *Misery*, to the *trouble* and *greife* of the parents. As you may see in *Absalom*, and *Tamar* (David's *children* which he had by *Maacha* daughter to the King of *Geshur* an Idolater (1 Chr. 3. 2.) *Tamar* was *forced* by *Amnon*, 2. Sam. 13. 14. *Absalom caused Amnon to be murdered*

* *Chaldee Par.* children of the daughters of the nations, *See Ch.* 7. 8.

**The* Septuag. The rust shall eat up the and their portion.

* *And before too: for he prophecied (as* Rivet *conjectures)* seaventy and nine yearcs.

red, verſ. 29 *rebelled* againſt his father, ch. 15. and in that *rebellion miſerably died* chap. 18. In the Prophet *Malachi*, in whoſe time viz: after, and about the *building of the ſecond temple* this ſin very much reigned * among the Jewes) you have this threat, *Judah hath prophaned the holineſſe of the Lord, which hee loved, and hath married the daughter of a ſtrange god. The Lord will cut off the man that doth this: the maſter and the ſcholler, out of the tabernacles of Jacob*, ch 2.11,12. where inſtead of the *maſter* and the *ſcholler*, the *Paraphraſt* tranſlates, *the ſon and the nephew*: which ſuits better with that which goes before it, being in the Hebrew, *cut off* To *the man*[a]. *The daughter of a ſtrange god*] that is, *a woman that worſhips a ſtrange god*: for, what a man counts his God, that he *loves & honours*, as a *father*: & ſo he may be called the *ſon* or *daughter* of it. Se Je. 2.27. & Iſ. 43.6. Ex. 4.22.

The *odiouſneſſe*, and *hurtfulneſſe* of *marrying* with *idolaters* may be further gathered out of the Scriptures, thus,

1 By the *paſſionate actions, and expreſſions* of godly men againſt it. Of *Ezra*, chap. 9.3. *And when I heard this thing, I rent my garment, and my mantle, and pluckt of the haire of my head and of my beard, and ſate downe aſtonied.* And of *Nehemiah*, chap. 13.25. *I contended with them, and curſed them, and ſmote certaine*

* *As you may ſee in the booke of Ezra, (c. 9.) whom* Hierome *and* Calvin *conceived to be the ſame with* Malachi; *and that* Malachi *was but a title of ſervice, or honour; ſignifying* my Angel, *or* my Meſſenger.

[a] יכרת האיש

certaine of them. Nay verſ. 29. you have him *praying* againſt ſome, *Remember them, O my God, becauſe they have defiled the prieſthood,* &c.

2 By what *Ezra* ſpeakes of *God's fierce anger* by reaſon of it; *Untill the fierce Wrath of our God for this matter be turned from us,* ch. 10 14. which he thought could not be, till they had every one *turned away* their *ſtrange Wives*, and made their peace with an offering, verſ. 19. In the end of his prayer ch. 9. his words are, *We cannot ſtand before thee becauſe of this.*

3 By what *Paul* ſpeakes (as it is thought) chiefly concerning it, 2 Cor. 6. verſ. 14. to the end. Where Firſt, he cals it ἑτεροζυγεῖν, *to be unequally yoaked*: as if (ſay ſome) he alluded to *plowing With an oxe and an aſſe together*; a *cleane beaſt*, and an *uncleane*; which was forbidden in the *Law*, Deut. 22. 10. Now from this *ſimilitude* (or expreſſion) onely, may be gathered how *hurtfull* it is: viz. becauſe of the many *inconveniences*, of *trouble*, and *ſtrife*, and *diſcontent*, which muſt neceſſarily follow. For in that word but now mentioned, if there *be* not, there *may* be ſignified, not onely a being yoaked with a beaſt, as I may ſay, of *another kind*, (which may be ſo ſorted as they may draw together without trouble;) but after *another Way:*

as

as if one's face ſtood *Eaſt*, and the other's *Weſt*; whereby the *paine*, and *difficulty*, in drawing each one his way, muſt needs be the *more*. For when one drawes *forward*, the other muſt either draw backward, with a great deale of *paine:* or yeeld to be drawne the ſame way, with a great deale of *danger*, if the way be *naught*. Now, how much a man muſt needs be *hindred from good duties*, that is yoked in this manner, by *marrying a wicked perſon*, eſpecially an *Idolater*; every one may *gueſſe*, (and it hath beene partly ſhewn in this chapter.) And ſo likewiſe, what *ſtrife*, and *contention*, he is like to meet with: an example whereof you may ſee in *Zipporah*, and *Moſes*, about the *Circumciſion* of their child, Exod. 4. 26. See the *conſequents* of *Sampſon's marriage* with a *Philiſtin*, Jud. 15. Secondly, from thoſe words, verſ. 16. of this chapter, *For yee are the temple of the living God, as God hath ſaid, I will dwell in them &c.* may be gathered, what danger there is of *God's departure* from us. For he will not dwell in a *Temple*, that is *polluted*: and it is a thouſand to one, but it *be polluted* this way. You may remember, in that place of *Malachi* formerly quoted, it was ſaid, that *Judah profaned the holineſſe of the Lord, which he loved, &c.* and it is not unlikely to be meant of the *holineſſe* (often mention-

mentioned in the *Old Testament*) of being a *consecrated*, or *peculiar* people to God; by reason whereof the Jewes are forbid to *profane*, or *defile*, or make themselves *common*, (viz: with the *Nations*) either by entertaining communion with them (especially by marriage) or imitating them in their practises, (especially those of *Idolatry*) See * *Deut.* 7.3.4,5,6,7. ch 14.2. and *Ezek.* 20. 18. and *Dan.* 1.8. Lastly, by those words vers 17. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the uncleane thing, and I will receive you,* may be gathered, what danger there is, even of God's *Rejecting of us*, if we thus *defile* our selves; in regard that being *separated*, seems to be required as a condition of his *receiving* of us.

* Neither shalt thou make marriages with them, &c. v 3. For thou art an HOLY PEOPLE TO THE LORD THY GOD, ver. 6.

Meanes of Grace continued in Anger *.

* *See also* Hardening *and* Ignorance

1 Though men have *rejected* them. *Since the day that your fathers came forth out of the Land of Egypt, unto this day, I have even sent unto you all my servants the Prophets daily, rising up early and sending them, yet they hearkened not unto me, nor inclined their eare, but har-*

hardened their neck; they did worse then their fathers. Therefore thou shalt speake all these words unto them, but they will not hearken unto thee: thou shalt also call unto them, but they will not answer thee. Jerem.7.25,26,27.

2 Though they have *mocked* at them. The *Jewes*, though they *slighted* the *importunity* of the Prophets, in speaking to them so often, and laying *Line upon line, and precept upon precept, here a little, and there a little,* Isa. 28. 10; insomuch that at length they tooke up these words for a *Proverb* *, to sport with: (even as they did, *The burden of the Lord.* Jer. 23. 38.) yet notwithstanding this importunity, it was continued to them, to the *ensnaring* of them, and for an *occasion of falling*. *But the word of the Lord was unto them, precept upon precept, Line upon line* *; *line upon line: here a little and there a little: that they might goe and fall backward, and be broken, and snared and taken* [a] vers. 13.

* *And therefore the Paraphrast translates, ver. 1. because with a scoffing tongue they mocked at the Prophets, &c. but the Apostle otherwise,* 1 Cor. 14. 21. * Epiphan. adverss. hær. l. 1. Tom. 2. *(where he speakes of the abominable abuse of the Hebrew words* Kau lacau *by the* Nicolaitans, *related by* Hierome) *translates the first words* singularly, affliction upon affliction: *but the others with* Hierome, hope upon hope: expect a little, expect a little. *In which sense the words are most likely to be* jeered; *because the Prophets were still* warning; *but (through God's mercy) nothing came to passe. And the* Chaldee Paraphrast, *as well as can be, expounds this translation thus,* They shall hope for redemption at such time, when I will bring upon them tribulation. [a] Either by the Babylonian, or by the Roman army, *Saith* Hierome.

3 Though

3 Though it be certaine, *they will not hearken to them. You shall say unto him* (saith God to *Moses*, when he sent him to Pharaoh) *Let us goe we beseech thee, three daies journey,&c.* Exod 3 18. & yet he addes v.19. *I am sure that the King of Egypt will not let you goe,&c.* See Ezek. 3. 11. But that they will kill *the messenger. Behold I send unto you Prophets and wise men and Scribes, and some of them, ye shall kill and crucifie,&c. That upon you may come all the righteous blood shed upon the earth* Mat.23,34, Luk: 11.49.50.

4 Though it be certaine they *cannot be the better for them. Unto them that are without, all these things are done in parables, that seeing they may see, and not perceive,&c.* Mark. 4.11,12.

5 Though God himselfe *harden their hearts against them. And the Lord said unto Moses: when thou goest to returne into Egypt, see that thou doe all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people goe*, Exod: 4.21. See Ch. 7,4. Ch.9.12. See Isa:6.9,10. *Continuing the meanes of grace* to such as *profit not* by them, *heaps* up *wrath & coales*, and *aggravates condemnation* more then any thing: and therefore their case is exceeding miserable, to whom they are thus *continued.*

Meanes

Meanes of grace, if extraordinary, such as profit not by them are threatned.

1 In *generall*, with *Woe*. For thus our Saviour threatned *Chorazin*, and *Bethsaida*, for not repenting, notwithstanding he had *done most of his mightie workes* in them, Mat. 11. 20. 21.

2 *Removall* of those *meanes*. For thus our Saviour threatned the *Priests*, & *Elders* of the Jewes; after he had told them a parable of husbandmen, who returnd their master no fruit of his Vineyard, notwithstanding he had sent so many *servants*, nay and his own *Son*, and *heire* to receive them. *The kingdome of God shall be taken from you, and given to a nation, bringing forth the fruits thereof*, Mat. 21. 43. Now the *justice* of this punishment, they themselves had before in the *parable*, unwittingly acknowledged: eve as David did the justice of *his*, in the *parable* of *Nathan*, 2. Sam: 12. 5. For being asked what they thought, the *Master* would doe to those *husbandmen*, when he came himselfe; they made answer with indignation, *He will miserably destroy those wicked men, & will let out his vineyard unto other husband-*

men, which shall render him the fruits in their season, verſ 40.41.

3 *Condemnation by others*; who *profited by leſſe*, & ſhall riſe up in judgement againſt them as witneſſes; to teſtifie, that *leſſe means* then they have had, are ſufficient meanes for cõverſion. For thus our Saviour told the Scribes and Phariſees, they ſhould be condemned by the *Ninevites*, and the *Queen of the South*: viz: becauſe they repented not at *his preaching*; and refuſed to heare him: whereas the *Ninevites* repented at the preaching of *Jonas*, for *ſo litle while*; and the *Queen of the South* came ſo *farre*, even from the utmoſt parts of the earth, and only to heare the wiſdome of *Solomon:* who were both farre inferiour to *him*, Mat. 12 41.42.

4 *Greater condemnation then others. Unto whomſoever much is given, of him ſhal be much required, &c.* Luk: 12.48. They ſhall have *many ſtripes*, verſ. 47.

This is the condition of all men, to whõ the *Goſpell is preached*: becauſe they have no *excuſe* at all, to plead. *If I had not come and ſpoken to them, they had not had ſinne, but now they have no cloak for their ſinne*, Joh. 15.22. at leaſt no cloak, that is great enough to *cover* it.

Mempleſers.

Men-pleasers threatned.

1 With *Being disowned by Christ. For if I yet pleased men, I should not be the servant of Christ*, Gal. 1. 10.

2 *God's hatred. Yee are they which justify your selves before men, but God knoweth your hearts, for that which is highly esteem'd amongst men, is Abomination in the sight of God*, Luk. 16. 15. Christ thus spake to the Pharisees, who were altogether *Men-pleasers* in every thing that they did, it was their maine fault, and it was all they car'd for. *Paul* was one of them: and therefore in the place before quoted, he saies, *if I* YET *please*.

Mercies, Not being bettered by them.
See *Unthankefulnesse, Security, and Prosperity.*

Miniſters, if *naught*, have cauſe to feare theſe enſuing *puniſhments*.

Such as are *Scandalous*, and *Corrupters* of the word.

Contempt. For thus were the *Prieſts* among the Jewes threatned. *But ye are departed out of the way, ye have cauſed many to ſtumble at the law: yee have corrupted the covenant of Levi, ſaith the Lord of hoſts. Therefore have I alſo made you contemptible and baſe before all the people according as ye have not kept my waies but have been partiall in the law. Mal.* 2.8.9. In *Samuel* it is ſaid, even of the ſervant of the Prieſts of *Belial*, *Wherefore the ſinne of the young man was very great before the Lord*, viz: becauſe it was *ſcandalous*: forby this means *men abhorred the offering of the Lord* 1. Sam. 2.17. See Ezek. 22.26.

Such as *Teach falſe doctrine*, whereby they cauſe the *wicked* to *preſume*, and the godly to *deſpaire*, (a practiſe very much to be lamented amongſt us)

Being by ſome ſevere puniſhment or other made to leave their function. Will yee pollute mee among my people for handfulls of barley, and for peeces of bread, to ſlay the ſoules that ſhould not die, and to ſave the ſoules alive that ſhould not live, by your lying

to my people that heare your lies, Ezek. 13. 19. ſo, ver. 22. you have the ſame complaint, but it followes verſ. 23. *Therefore yee ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand, and yee ſhall know that I am the Lord.*

For handfuls of barly, & for pieces of bread.] *Hierom* ſaies, this is moſt properly applied to *Teachers* of *hereticall doctrines:* who (as we have frequent experience in theſe dayes) doe not take *whole places* of Scripture, but *broken pieces* here & there, for the confirmation of their errors. His words are theſe. *Non propter chorum & hemichorũ hordei, ut in Hoſea legimus c. 5. ſed propter pugillum hordei quo bruta veſcuntur animantia: & fragmentum panis, non panem integrum, nec ſolida teſtimonia ſcripturarum, ſed quæ hæreticâ pravitate fracta & decurtata atq; imminuta ſunt, & ſanctos quoſq; decipiant & ad mortem trahant, & peccatores vanis promiſſionibus vivificare contendant.* See the chapter of *False-teachers.*

Such as are *covetous daubers*, and *Men-pleaſers.*

1 *Ignorance*, and *Shame*. *Thus ſaith the Lord concerning the Prophets that make my people to erre, that bite with their teeth, & cry peace, and he that putteth not into their mouthes, they even prepare warre againſt him. therefore night ſhall be unto you, that yee ſhall*

not divine, and the Sun shall goe down over the Prophets, and the day shall be darke over them. then shall the Seers be ashamed, and the diviners confounded: yea they shall all cover their lips, for there is no answer of God, Mic. 3. 5,6,7. *That bite with their teeth and cry peace*] *Chald. Par. He that offereth them a feast of flesh; to him they prophecy peace.* I am ashamed to remember, how much it hath been the practise of many, to preach for *entertainment*, and *preferment*. *They even prepare warre*] the Hebrew word will import, *sanctifie* * *warre*: and though I know it be usuall in this sense, yet it puts me in minde of the Popish pretended *holinesse*, in denouncing *warres*, and *excommunications* against such as doe not stop their *mouthes*, by feeding them with *gifts*. *They shall all cover their lips.*] The Sept. translate *they shall all of them curse*, for so I chuse to translate their translation, rather then as others do. *all shal curse them*; because of the Hebrew * word for, *all*, with an affixe after it, signifying *all of them* reciprocally: & because of that which follows viz: insteed of, *because there is no answer*, *because there is none to heare them.* Which puts me in minde of what we have known of later daies especially, both by false teachers amongst themselves, and by Papists from abroad; who having endeavour'd to seduce the

* *So the* Septuag. ἡγίασαν τὸν πόλεμον.

* ועטו על שפתיהם *which (if the Septug did not meane so) seemes to be more genuinely rendred,* πάντες αὐτῶν, *then* πάντες αὐτοὶ.

the people with their falſe doctrines, when they ſee it is in vaine, how doe they bite their lips for vexation? If you tranſlate it the other way, there is experience enough of that too, and, I doubt not, there will be more: when thoſe who have been ſeduced with falſe doctrines, ſhall *fret themſelves*, & curſe their ſeducers, and *Look upward**. * Iſa. 8. 19, 21.

2 *Deſtruction.* For thus God ſpake to *Ieremiah*, when he ſent him to prophecy to the Jewes, *Be not diſmaid at their faces, leſt I confound thee before them*, Ier. 1, 17. אל תחת מפניהם כן אחת לפניהם. as if he had ſaid, *Be not confounded* with *feare*, *at* their faces, leſt I *confound* thee with *deſtruction*, *before* their faces: ſo that both thou, and they ſhall ſee what a folly it is, to feare *men*, rather thē *God*; and how unable they are to protect thoſe that *pleaſe* them, when God who is diſpleaſed, is reſolved to puniſh them. The word for *diſmayd* and *confound*, in the Hebrew is the ſame; and ſo likewiſe the word for *their faces*, & *before thē*. which I thought good to intimate, becauſe I have obſerved in divers places (in the *prophecies* eſpecially) the like manner of expreſſing a *threat*, viz: by the ſame *word*, that was mentioned in the *ſin*. perhaps the more to make the perſons *reflect* upon, and *keep in memory* their *ſin*, to *repent* of it, and be *humbled* for it; or to *ac-*

knowledge God's justice. So Jer. 28. verf. 15. It is said to *Hananiah* לא־שלחך the *Lord hath not* SENT *thee*; and verf. 16, he is threatened thus, הנני משלחך *behold I will* SEND *thee*: (or, I will *cast* thee,) *from off the face of the earth.* So ch 23. 26. for abusing and mocking at those words of the Prophets (which they used when they delivered their messages) *The Burden of the Lord*; the people are threatned, that *Every man's word shall be his burden**. so verf. 39, it is said, (if we read according to the *Sept.* and the *Vulgar*, נשיתי אתכם נשא) *I will* BEARE *you quite* * *away*, (meaning by *captivity*:) as if he alluded to the word משא *Burden.* I confesse the *Vulgar translation* in this verse pleases mee well, viz: *In carrying I will carry you* (*Portabo vos portans*, &c. agreeing with the *Septuagint* their λαμβάνω, answering to their word λῆμμα, which they use for *burthen*:) but not so well in the 33 verse, where they translate for, *what burden? I will forsake you*: *vos estis onus projiciam, quippe vos, yee are the burden, I will fling you off:* because I know not how to bring the *Hebrew* to it, unlesse instead of את־מה־משא we read (as it is likely the author of that translation did) את־כם המשא: which are the same letters differently placed. The words both of the Latin and Greeke translation may

* *See* Such as Mock them.

* *Our translation is*, I will utterly forget you, *fetching the word from* נשה

may be thus paraphrased: *If the people aske, What is the burden of the Lord? tell them,* You *are my greatest burden: and so you have beene a long time; but now I will fling you off, saith the Lord.* or thus, *I have let you lye still for a long time, but now I have taken you up,* (as a man will take up a potters vessell) *and I will dash you to pieces.* for so the *Septuagint* seeme to have conceived of the meaning of this place; translating, for, *I will forsake you,* ῥάξω ὑμᾶς, i. e. *allidam vos, I will dash you in pieces,* which is not unsuitable (especially if it were ῥήξω[a], which I thinke properly signifies breaking one thing *with* another, whereas ῥάσσω[b] is breaking one thing *upon* another) with what is said vers. 29. of God's word (which he sends by his Prophets) viz. that it is *like a hammer, which breaketh the Rocke in pieces.* This their translation suites very well with their word λῆμμα, (the word which they use for *burden*) comming from λαμβάνω to *take.* which expression is usually applyed to *Prophecies*, especially such as were *bad*; for the Prophets were bid to **take up* such or such a message, to such or such a people. i. e. either as a *burden* to *lay upon*

[a] *From* ῥήσσω.
[b] *From* ῥάσσω.

* This word with I TAKE UP (נָשָׂא) against you, Am. 5. 1. TAKE VP a lamentation, Ezek. 28, 12. *So it is said of any unpleasing speech, which a man* casts *at another*; *he* takes it up; TAKE VP a proverbe against, Isa. 14. 4. *and,* take up a parable against, Mic 2. 4.

them;

them; or as a *stone*, to fling at them. But it is likely, that they did read the Hebrew, not שׁשׁית, as we read, (which signifies, I *will forsake*: but רשׁשׁית, which signifies, as they translate, *I will dash*. You may see the like in severall other places, as *Hos.* 4 6. *&c.*

Those words of *Micah* above quoted, (& *the diviners confounded: they shall all cover their lips*, ch. 3. 7.) some expound them not of *confusion* by *shame* (viz. to see the prophecy of the captivity *fulfilled*, which they had contradicted:) but of this confusion (as we usually call it) by *destruction*; making it a proverbiall speech, taken from the custome of *covering the faces* of such men as were *condemned to die*, in use (as I thinke) both with *Jewes* and *Gentiles*. See *Esth.* 7. 9. *Ezek.* 12. 6.

Nehemiah prayed, that God would *think upon those Prophets* who were *hir'd* by *Tobiah* and *Sanballat* to discourage him from his worke, chap. 6. 14. And *Jude* pronounces, *Woe*, to them that *ranne greedily* after the errour *of Balaam for reward*, ver. 11. And therefore certainly such men have cause to feare *severe punishment*.

Such as are *Idle*, and *neglect their duty*,

1 *Woe.* *Necessity is laid upon mee, yea woe unto*

is unto mee if I preach not the Gospel: 1 Cor. 9. 16.

2 *God's requiring mens soules at their hands.* For thus God told *Ezekiel*, (whom he made the peoples *watchman*.) *When I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warne the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity, but his blond will I require at thine hand,* Eze. 3. 18. *The same wicked man shall die, &c.*] Though it were not so; but such a *wicked man* might be suffered to live; yet such a *watchman* deserved to die, because *his fault* is alike, though the *other's successe* be better. If a *Sentinell* suffer the *enemy* to come on, & *give no warning*: though the *enemy* doe not *prevaile*, the *Sentinell shall lose his life. His blond will I require, &c.*] that is, *the spilling of his blond*; or, *the losse of his life. Idle Ministers* are *soule-murderers. He that forbids not to sinne when he may, is as bad as he that bids.* So, much more, he that *saves* not a *soule* when he *may*, and when he *must* too, is as bad as he that *destroyes* it. *His blood*] And therefore *Paul* (where he seemes to mee to *rejoyce*, like a man that hath narrowly escaped danger of *death*) when he was going from *Miletus*, sent for the Elders of Ephesus, and told them, he was pure *from the*

the bloud of all men, becauſe *he had not ſhunned to declare unto them all the counſell of God*, Act. 20. 26, 27. (as if otherwiſe he could not have been ſo;) and therefore ſtrictly charged them to imitate him; and to approve themſelves *paſtors* indeed, in *feeding* the flocke: to be guilty of whoſe *bloud* was no ordinary murther: in regard that *God* (for ſo it is ſaid; wherein the deity of Chriſt* is as clearly proved as by any place that I know) *had purchaſed them with his owne bloud*, verſ. 28. It would anger a *man*; if he had beene but at a *little coſt*, or *paine*, to ſave a thing, but of a *little value*; by anothers *negligence* to have it *loſt*. Read alſo *Act.* 18. 6. where you may ſee the like exulting expreſſion of the ſame Apoſtle to the Jewes, at Corinth; when he left preaching to them, and began to preach to the Gentiles.

* *His owne name is not mentioned, for foure verſes before.*

The Prophet *Amos*, was ſo convinced of the *danger* of being negligent in an *Embaſſie* from God, that he wondered how any one could *dare*, not to *tell the people*, what the Lord had *told him. The Lion hath roared, who will not feare? The Lord God hath ſpoken, who can but propheſie?* Am. 3. 8. The *ſhepheards dog*, that ſhall ſee the *foxes*, & the *wolves*, & the *Lion* himſelf come *roaring* cloſe home to the flocke, and never *barke*; can deſerve no leſſe then hanging. much more if he

he fall upon the sheep himselfe, (as those *covetous pastours*, in the former chapter.) See the comparison of *Greedy dogges*, Isa. 56.11.

Ministers, for *shame*, should not be *Idle*, were it but for their *name's* sake; for they are called ἐργάται, *workmen*, or *labourers*, Mat. 9.38. But especially for the *company*, & *helpe* which they *have*, being *labourers with God*, 1.Cor.3.9. But yet I must confesse however, that, as heretofore it was the common fault to be *Idle*: (not only of such, who had undertaken; but of such who *intended* to undertake, the worke of the *Ministery*; insomuch that we had cause to pray, not onely that God would utterly *cast out* the *Idlers*, but violently * *cast forth* the *labourers* into the harvest:) so now it is the common fault to be over-*busie*.

* ἐκβάλῃ *So the word signifies. which wee render*, send forth. Mat.9 38. *Yet perhaps by this word is no more meant, then by* שלח *which the* Sept. *many times render by it: as*, 2 Chro. 29.16, &c.

Such as are *Ignorant*.

1 *The losse of their sheep*, of whom they are to give an account. which is a sad evill, though it may not seeme so; as it is worse, to loose what is another man's, then what is mine own. *All the Beasts of the field come to devoure, yea all the beasts in the forrest they are all ignorant, they are all dumb dogges, they cānot bark, &c.* Isa, 56.9.10. It is able to break a man's heart, to think how many poore ignorant

norant silly soules by reason of the blindnesse or carelessenesse of their teachers are ἐζωγρημένοι (as the Apostles word is) like so many sheep made a prey of, and taken *captive* alive by the *Divell at his will**.

* 2 Tim. 2. 26.

Secondly, *Removall from their places. Because thou hast rejected knowledge; I will also reject thee, that thou shalt be no Priest to mee,* Hos. 4. 6. This is thought to be spoken to those, who were unlawfully made *Priests* by Jeroboam, being of *the lowest of the people, and not of the sonnes of Levi,* 1 Kings 12. 31. And therefore let men look to it, who doe not only reject a *calling* (and so truly* *take upon them* the Ministers office) without which they *should not undertake it*: but doe also *reject knowledge*, without which they *cannot discharge it.*

* οὐχ ἑαυτῷ τις λαμβάνει τιμὴν, Heb 5. 4.

3 *God's forgetting their children:* as it followes in *the same verse. Seeing thou hast forgotten the law of thy God, I also will forget thy children.* I know not what the main fault is; but (that which the Papists attribute to the *unlawfulnesse of their marrying*) it hath been generally observ'd, that *Ministers* are very unhappy in their *children*; either for *wickednes*, or *poverty*; either they *forget* God *only*, or else *God* forgets them *too*. The *sinnes* of the *Priests* (under the *Law*) were looks upon as farre greater, then the sinnes of *ordinary*

dinary men: and therefore their *offering* was to be no *ordinary offering*; and the ceremonies used about it, no ordinary ceremonies: the offering was to be a *Bullocke*, and the blood thereof to be sprinkled seven times before the Lord, &c. Lev: 4. 3. 6. So no doubt Ministers sinnes are greater then others, and and shall be more severely punished.

Such as *ordaine* them.

Have cause to feare *their* punishments. Especially if they doe it *rashly*. *Lay hands suddenly on no man, neither be partaker of other mens sinnes*, 1. Tim. 5. 22. *Neither be partaker of other mens sinnes.*] He seems to bid him take heed of this with abundance of caution, as if he meant more to *affright* him with *danger*, then *dissuade* him from *sinne*. To be *partaker* of *other mens sinnes* is a thing as dangerous, as it is often committed, and seldome taken notice of. Better sinne *thy selfe*, then *thus* be *partaker of other mens sin*.

Ministers

Ministers, their Due.

They that *persecute* them (for there is a prophecy there shall be such, *Behold I send you forth as sheep in the midst of Wolves*, Mat. 10. 16.) are punished and threatned.

In the OLD TESTAMENT, 1 With *making that member useless*, which they us'd to *hurt* them. *Jeroboam's* hand which he did but *put forth*, to lay hold of the Prophet of Judah (for prophecying against his altar at *Bethel* *) was suddenly *dried up*, so that *hee could not drawe it in againe to him*, 1 Kings 13. 3,

* *viz. that it should be rent; and the Priests offered upon it by* Josiah: *which was accordingly fulfilled*, 2. *Kings* 23. 14.

2 *Being Beholding to them for their prayers*: as in the same example. *Entreat now*, (quoth *Jeroboam* to the Prophet) that *my hand may be restored me againe*, vers. 6. It is as great a punishment this: as it is *vexation*, viz. for a man to have need of his *enemie*, *whom he hates*.

3 *Blindnesse*. The *army*, which *Benhadad* King of Syria sent to *apprehend Elisha*, (for informing the King of Israel of his plots) was upon his prayer smitten with

Blindnesse

blindnesse, and led by him even into Samaria, the chiefe city of their enemies, where he made them believe they should finde him, 2 *King.* 6. 19. *Blindnesse*] the Septuagint translate ἀοφσία, *not-seeing*: as if they had not lost their *sight*, but their *seeing*: that is, their power to see for the present. Wherein, me thinkes, the hand of God doth more notoriously appeare, then in making them *quite blind*. The *miracle* would be greater; for every one would *wonder* more at it: and the *punishment* would be greater; for it would *vexe* them more: and *punishments* are aggravated by *vexation*, as much as by any thing. It is a sadder punishment to take away the *use* of a thing; then to take away the thing: and it is seldome inflicted, but in *anger*. It is a way of punishing, as *peculiar to God*, and as *severe*, as any; to make men *not to perceive*, when they *see*; and, *not to understand*, when they *heare*, Isa. 6. 9.

The word in the originall * is in the *plurall number, viz. Blindnesses*: and *Aben Ezra* (a *Jewish* writer upon the Bible) saith, it is meant of two sorts of *blindnesse*, viz. of the *eyes*, and the *heart*. And indeed, unlesse they had been blind *both* wayes, (as it is likely) they would not have been led in that manner, by a man, whom they *did not know*, in their *enemies countrey*. The word is used

* עורים

likewise in Gen: 19. 11, concerning the *Sodomites*. who, had they not beene smitten with *blindnesse* in another way, as well as in their *eyes*; would have been able to keep Lot's dore, when once they had found it, (as once they had.) But this is but conjecture. This place of *Genesis* also, may not unfitly bee brought into the chapter of the Punishments of those who *persecute God's Ministers*; although the story be concerning *Angels*. For if *Ministers* are not *Angels*, (so as we usually take the word;) yet are they מלאכים, or ἄγγελοι (the words in Hebrew, and in Greeke used to signifie *Angels*) i. e. *Messengers*; (to say nothing how we render it *Angels* in the Revel.) and Angels themselves are λειτουργικὰ * πνεύματα, (not onely λειτουργικὰ, spirits, that are *Ministers*; but *ministring* spirits: as if that were *the end for*, and the *employment in* which chiefly they are) *sent forth*, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν *to minister* For *the* Which *shall be heires of salvation*: as *Ministers* are, to minister To them

* Heb. 1. 14.

4 *Being persecuted themselves.* The Prophet *Micaiah* threatned *Zedekiah* when hee had stricken him, that he should be made run from *chamber to chamber to hide himselfe*, 1 Kings 22. 25. viz. being pursued by the *Syrians*. This is a very great punishment,

ment, viz. to fly when a man's enemy purſues him. *David's flying three moneths before his enemies*, while they purſued him, was ranked with *ſeven yeares famine*, by God himſelfe, 2 *Sam.* 24.13. I make no doubt, but he, who is purſued, is *alwayes* in more torture of *mind*, (to ſay nothing, how he is *ſometimes* in more of the *body* too) then hee who is taken. He feares *more things*, for he feares every thing. And he feares *his Enemy more*, being more afraid of *not having quarter*, then the other is of *not being ſuffered to live*. The other hath *paſt* a great part of what is *to come* with him. It is leſſe paine (I make no doubt) to be ſure of hanging, then to be in ſuſpence, whether he ſhall or no: unleſſe there be ground of hopes.

5 Death. 1 By *ſword and famine*. For thus the men of *Anathoth* were threatned, for cõſpiring to kill the Prophet Jeremy; *Behold I will puniſh them; the young men ſhall die by the ſword, their ſonns and their daughters ſhall die by famine*, Jer. 11.22. 2 By *Fire*. For ſo were two Captaines with their *Companies of fifty* (being ſent one after the other, by *Ahaziah* King of Judah, to apprehend *Eliſha*, for prophecying his death) deſtroyed by *fire from heaven*, 2 Kings 1.10, 11. In the *Revelation* it is ſaid, of the *two Prophets*, *And if any man will hurt them, fire proceedeth out of*

their mouth, and devoureth their enimies, and if any man will hurt them, he must in this manner be killed, ch: 11.5. *And if any man will hurt them, &c. And if any man will hurt them*] twice the same words. Why, what? Is it such a matter to hurt them? It seemes, it is: for else it had not been *repeated*. and it is repeated, because it seemes, the *holy Ghost*, if any man did wonder and therefore aske the cause, why men should be so severely punished for so small a matter; thought it sufficient satisfaction only to *repeat* the *offence*. If *any man will hurt them*] If he *doe his endeavour to hurt them*, 'tis sufficient: though hee have no successe.

In the NEW TESTAMENT, the punishments mentioned are both *Spirituall* and *Corporall*. Such as

1 *Removall of the Gospell*. For so *our Saviour* threatned the *Priests* and *Elders*, after he had told them the parable of the *husbandmen*, who killed their *Master's servants*, whom he had sent to recieve the fruits of his vineyard *The kingdome of heaven shall bee taken from you, and given to a nation bringing forth the fruits thereof*. Mat. 21.43,

2 *Requiring at their hands, the blood of the Ministers and Prophets that have been persecuted heretofore*, because they approve of what

what was done to them, (for *approving* of a thing done, or to be done, is as bad as *doing* it:) which way God is unqueſtionably juſt, in *viſiting the ſinnes of the fathers upon the children Therefore alſo ſaid the wiſdome of God, I will ſend them Prophets and Apoſtles, and ſome of them they ſhall ſlay, and perſecute. That the blood of all the Prophets which was ſhed from the foundation of the world may bee required of this generation*, Luk. 11.49,50.

3 *Deſolation of their houſes*: Thirdly, unleſſe by *houſe*, you interpret the *houſe of God*, viz: the *Temple*: which if you doe, it will amount to a worſe threat, viz: the *loſſe of God's publike worſhip*. for though in that ſenſe, it were no puniſhment to others, yet were it a very great one to *unbelieving Jewes*, who would ſo account it. *O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt them which were ſent unto thee*, (in love to doe thee good.) *how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and yee would not. Behold your houſe is left unto you deſolate*, Mat. 23.37,38. *Deſolation of their houſes, &c.* not ſo much. or want of a *dweller*, as of a *protector*: for it is not ſaid, your *houſe is left* BY *you*, but TO you, viz: by Chriſt; who becauſe they refuſed to *come to him*, reſolved to *be gone from*

them. at least, this is the *first desertion*, whereupon the other followed not long after. *Desolation* of a house is greatest, even when it is *full*; if *God* be away. After this interpretation, the Dative case ὑμῖν, *to you*, is either by way of *aggravation*, to intimate their sad condition, when their house should be left *to them alone*, without God to protect them: or by way of *indignation*, onely to expresse the threat of desertion, the *more angrily**; especially if we understand it of the *Temple*; that, which they stood so much upon. as if it had been said, *Seeing you stand so much upon your Temple; your Temple shall be even left unto you: and see, what will become of it, and you, when I am gone.* In *Jeremy* you have one of the same nation thus speaking, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these*, ch. 7. 4. which seemes to me, as if they had said, *What doe these Prophets meane to threaten us with captivity, and desolation? Behold, have not wee the Temple of the Lord? and is not the Lord among us**? *none evil can come upon us. We will never believe any such thing cã be, that God should forsake his own Temple, and his own People.* just as if *we* should say, (as doubtlesse many do *thinke*, though they doe not say it) *Are not we of the Church of England? have not We Gods ordinances amongst us? are we not called by*

* *As when we say*, tuas res tibi habito. *And as it is said* Luk. 10. 11. Ἀπομασσόμεθα ὑμῖν, wee wipe off To *you*, not AGAINST *you*) the dust, &c: *not in* scorn *but by way of* renouncing.

* *Mic.* 3. 11.

by his name? are We not Chriſtians? Doubtleſſe, we are ſecure enough; let theſe Calviniſticall Preachers, that preach nothing but damnation, ſay what they will. but marke what follows in that chapter of *Jeremy.* in the 13 & 14 verſes, you have both a complaint and a threat from God, very like to this of our Saviour: which I thinke not much to tranſcribe. *And now becauſe ye have done all theſe workes, ſaith the Lord, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not, and I called you, but ye anſwered not: therefore will I doe unto this houſe, which is called by my name, wherein ye truſt, and to the place which I gave to you, and to your fathers, as I have done to Shiloh.* So you muſt interpret: unleſſe you make the *Dative caſe*, (ὑμῖν, *to you*) to be περιλκὸν πος, ſuperfluouſly uſed, as the manner is, for it to be both in Hebrew, and in other languages: for thē it is no more, thē if it had beene ſaid, *your houſe is*, (or, *ſhall be*) *left deſolate*; or, *your houſe is left to be made deſolate*; or, *ſo, as it ſhall become deſolate.*

4 *Deſtruction of themſelves.* For hereunto thoſe husbandmen in the parable (formerly ſpoken of) were *condemned*, according to *Luke* ch: 20. 16. by our Saviour; but according to *Matthew* ch. 21. 41. by themſelves, that is, the *Prieſts* and *Elders.* So likewiſe in the parable of thoſe, that murdered

the Kings servants, whom he lovingly sent to invite them, to his sonnes wedding, it is said, *The King sent forth his armies, and destroyed those murtherers, and burnt up their cities*, Mat. 22. 7. See c. 23. 35. The Apostle *Paul* saies of the Jewes (after he had spoken of their killing the Lord Jesus, and the Prophets, and persecuting his Apostles) that *wrath* was *come upon them to the utmost*, 1. Thess: 2. 15, 16. In which place however (I speake it with reverence) I think the Greeke were better translated, *Wrath is come* TO AN END *upon them. To an end*] I meane not of *it's selfe*, but of it's *appointed time*; at the *end* whereof, it shall be *kept in* no longer, but *break forth* into * *punishment*. So thatif you will make εἰς τέλος, to be as much as לנצח, (as some doe,) it must not be meant *in perpetuum, for ever*; which is the commonly received signification of that Hebrew in which sence the Septuagint, doubtlesse, rendered it εἰς τέλος, in Psalm. 9. 18.) but εἰς νῖκος, *unto victory*, or *execution*; according as that greeke is rendred in *Matt.* 12. 20, *He shall send forth judgement into victory*, that is, *to execution*.

This sense of the words ἔρθασι εἰς τέλος; First it suits very well with those Hebrew expressions כלה זעם *Dan.* 11. 36 & [illegible] *Ezek.* 7. 8. rendered, *till the indigna-*

* *About twenty yeares, after these words were written, their city was destroied by* Titus: *at such time as they were gathered thither to keepe the Passeover.*

indignation be accompliſhed; *I will accompliſh mine anger.* Which I conceive (the laſt at leaſt) to be ſpoken in that ſence, as it is ſaid, *Jer.* 25. 34, *The dayes of your diſperſions are accompliſhed*, (in the *Hebrew*, מלאו, *filled*:) as if it had beene ſaid, The daies, at the *end* whereof *your diſperſions ſhall begin, are fully come.* In the like manner, as it is ſaid in the Greeke, ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν πεντηκοστῆς. *Act.* 2. 1. *When the day of Pentecoſt was accompliſhed*; or, *fulfilled*: that is, (as we render it) *Fully come.* So on the contrary, God is ſaid to *deferre his anger*, when he continues indeed his anger, but deferres the *execution* of it, *Iſay* 48 9.

2 It ſuits very well, with what is ſpoken before in the ſame verſe, of *filling up their ſinnes*: as if God had intended, when thoſe ſhould be *filled up*, that then the time of their puniſhment ſhould be *fulfilled* alſo; that being God's appointed time. The Septuagint, who uſually tranſlate the Hebrew לנצח, εἰς τέλος, tranſlating it ſo in *Jeremy* 50. 39. & *Iſa.* 13. 20. (where it is ſaid of Babylon, *It ſhall never be inhabited*) are there interpreted, not as we, (and the Latine alſo, in the laſt place) tranſlate: but as the Latine tranſlates in the firſt of thoſe places, viz. *uſque in finem, untill the end*: i. e. till the *end of Gods appointed time*, the decree whereof he will never revoke.

3 It

3 It suits very well with the word ἔνθασεν which will signify, *Come upon* (as it is here translated) that is, *Come suddenly* (for so wee use that expression in English) without the preposition ἐπὶ *upon*: and cannot be so properly said of a thing in the *extremity*, or *increase* thereof; as in the *Beginning*. But enough of this. I shall conclude this chapter of those that *persecute Ministers*, with what I have to say of the *certainty* of their *punishment*: and that shall be,

1 Two expressions of *Paul*. One, to *Ananias the High Priest*, when he commanded to *smite him*, viz: *God shall smite thee thou whited wall*, Act. 23. 3. *God shall*] or God *will certainely ere it be long; for hee is about it already*. τύπτειν σε μέλλει. Whether God did in proper speech *smite* him *indeed* viz: by *Death*: or whether he did it another way, onely by removing him from his place, is not certain; but thus much we have read, it was not long after, that there was * another put in his roome. The other expression, is that concerning *Alexander* the *Coppersmith* (who he saies, *did him much evill*) viz: *The Lord reward him according to his works*. 2. Tim. 4. 14. *The Lord reward*.] ἀποδώῃ, some read: but it is in a manuscript, ἀποδώσει, *shall* (*or will*) *reward* (as it is δώσει, for δώῃ, in 2. Tim. 2. 7.) and so the *Syriack* Interpreter and Augustine

* Ishmael Phabi.

stine translate. And I must confesse, sometimes I think, that even so, as *wee* read viz: ἀποδώη, it may be also rendred in a *future signification* (at least in the *minde* of the *speaker*, according to our *english* phrase) thus, The Lord MAY reward him according to his works, if he do; & it is a hundred to one, (or great chance) but he doe. So in that place of *Timothy* but now quoted (where we thus read the Greek, δώη γάρ σοι ὁ κύριος σύνεσιν) that we may render thus: Consider (or, *mind*) well what I tell thee: for I make no question then, but God will give thee understanding in all things.

2 A *Prophecy* of *Jeremy*, concerning *his* persecuters. *But the Lord is with me as a mighty terrible one, therefore my persecuters shall stumble, and they shall not prevaile; they shall be greatly ashamed, for they shall not prosper; their everlasting confusion shall never be forgotten*, Jer: 20. 11. I might instance in a world of *examples*, especially of *Kings*, and *great persons*: but I am loath to goe beyond my bounds. And therefore I will only mention two or three, whose *Persecution* is spoken of in the Scripture. 1 *Jezabel* (the wife of *Ahab*) who had slaine divers *Prophets*, and would have also slaine *Elijah*, 1 Kings 19.14, was throwne out at window by her *servants, and troden under foot* by her

her *enemies*, and eaten up by the *dogs*. 2 King 9 36. according to *Elijahs* prophecy, 1 King 21. 13. 2. *Herod Antipas* who *beheaded John* the *Baptist*, Mat. 14. 10, was *banished* into *France*, and there *murdered*, as he was a hunting * You may marke the *end* also, of *Herod Agrippa*, who impriſon'd Peter, and James: although his death be by Luke attributed to another cauſe, Act 12. 23. *The Angel of the Lord ſmote him, becauſe he gave not God the glory; and he was eaten of wormes, and gave up the ghoſt.* 3 *Nero*, who caus'd *Paul* to be put to death, (he call's him the *Lyon* 2 Tim. 4. 17) had been *drawn through the city* and *whipped to death*, (according to the ſentence of the *Senate*;) but that he *cut* his *own throat* before. Laſtly *Domitian*, (called alſo *Nero* by the people,) who baniſhed *John* the *Evangeliſt* into the *Iſland Patmos* *; was conſpired againſt and murdered by his *own wife*, (and ſome of his friends:) and after his death both his *name* and all his *Acts* were eraſ'd and aboliſhed by the *decree* of the *Senate*. But what doe I talke of *perſecuting by offering violence*, when as,

* *Joſeph.* l. 18, c. 3.

* *Rev.* 1. 9

Such as *Mocke* at them, are puniſhed,

1 With *Wrath unappeaſeable. But they mocked the meſſengers of God, and diſpiſed his word*

words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy, 2 Chron 36 17. *Against his people, &c.*] whom he was loath to be so angry with, but being thus *provoked*, he could not *forbeare*.

2 *Severe punishment*, both on *them*, and *theirs*. The Jewes, because the Prophets had told them so many prophecies of God's *judgements* for their *sinnes*, and of nothing else: and because they saw none of those prophecies yet *fulfilled*: at length began to *mock* at them, when they met them; and to aske them in derision, (because with those words, usually they began their prophecie, especially of *Gods* * *judgements*) *What is the burden of the Lord?* and their false Prophets and Priests would doe the like. But they are thus threatened by *Jeremy*, *And as for the Prophet and the Priests, and the people that shall say, the burden of the Lord, I will even punish that man, and his house*, Jer. 23 34. So v. 36. *Every man's word shall be his burden*] viz. either because *God* would burden them with *heavie judgements*, for *thus speaking*: or because it should lye as a *burden* upon their *consciences* hereafter, when those prophecies should be *fulfilled*, to have thus *derided* them.

* *Otherwise* משא *translated by the Septr.* Symm: & Theod. λῆμμα, *may signifie any* charge, *or* message, *which they had* received *of God to* carry *to the people.* *Jer. 6. 10. The word of the Lord is unto them a reproach.

3 *Reproach*; for their *reproach* *; *And*

I Will bring an everlasting reproach upon them, and a perpetuall shame, which shall not be forgotten, Jer. 23. 40. We all know the proofe of this. The very name of a Jew is (to use the Scripture language) a *reproach* & a *by-word*, and a *curse*, to this day *. though I believe, these words are rather meant of their *unhappinesse*, then of their *wickednesse*.

* See Jer. 44. 12.

4 *Violent death by Wild beasts.* As *Elisha* was going up to Bethel, *There came forth little children out of the city, and mocked him, and said unto him, Goe up thou bald head, Goe up thou bald head. And he turned backe, and looked on them, and cursed them in the* * *name of the Lord, and there came forth two shee beares out of the wood, and tare forty and two children of them*, 2 Kings 2. 23, 24. *Children*] what must the *elder* sort expect then? Some make this *Allegory*: (which I mention, because what is said, is not impertinent to the *subject* in hand) *Christ a Crucifying*, was *Elisha*: the Jewes *mocking* him, and saying, *If thou be that Christ the Sonne of God, come down from the Crosse*, were the *children*: and *Titus* and *Vespasian*, (who shortly after destroyed both them and their City) the *two beares*, (though in the masculine gender) because they were so *fierce**, that they had better have met with a beare *robbed** *of her whelps*, then them.

* See the Chap: of Blasphemy

* Of most beasts the she is the fiercest: especially, when she hath young.

Such

Such as *Despise* them or *sleight* them

Shall be punished as *despisers* of *Christ* himselfe. *He that heareth you, heareth me: and he that despiseth you despiseth me*, Luke 10.16. Just as Moses told the Israelites Exod. 17.2. *Why chide you with me? wherefore doe ye tempt *the Lord.* And ch. 16.7. *he heareth your murmurings against the Lord. For what are wee, that you murmure against us?* Let them put it off, how they will, viz: that they despise not *God*, but the *men*; their distinction will not serve. For he that truly respects *me*, will respect any one that *comes from mee*, for my sake. Further

* In Zach. 7.13. For as he cryed, *te Chalde saies*, the Prophets prophecied

Such as *Believe them not*, have been punished and threatned

1 With *violent death.* That *Lord*, that would not believe *Elisha* (who, when *Samaria* was besieged by the *Syrians*, even in the extremity of the *famine*, prophecied, that the next *day, a measure of fine flowre should be sold for a shekle, &c.* was by him threatned, that he should *see it* indeed with his *own eyes*, to his *conviction*; but he should *but see* it, to his *griefe*; for he should not *eat* of it. which fell out accordingly: for the next day, hee was troden to death by the *hungry* greedy people

ple, as they preſſed out at the gate, to take the ſpoile of their enemies camp, to ſatisfie their hunger, 2 Kings 7.2.17.

2 *Being worſe dealt with at the day of Judgement*, then *Sodome* and *Gomorrah*: and how bad is that like to be! *Whoſoever ſhall not recieve you, nor heare your words, when yee depart out of that houſe, or city, ſhake off the duſt of your feet. Verily, I ſay unto you it ſhall be more tolerable for Sodome and Gomorrah in the day of judgement then for that city*, Mat. 10,14,15. Further,

* 1. Cor. 9.11. Such as will not ſuffer them to *reap their carnall things.*

One may conjecture, their *Condition* is not *ſafe*, by the ſtrictneſſe of the *charge* given to the *Iſraelites*, concerning the *Levites*, *Take heed to thy ſelfe*, (for thou wilt hurt *thy ſelfe* moſt,) that *thou forſake not* the *Levite as long as thou liveſt upō the earth* Deu. 12.19 *as long as thou liveſt upon the earth.*] Come what will; *poverty*, or any condition: yet be ſure to remember *him*: and that as *long as thou art upon the earth*; though thou art led captive out of thine own countrey. See the charge repeated *Deut.* 14. 27. after which it is added verſ. 29. *That the Lord may bleſſe themin all the worke of thine hand which thou doeſt*. Which ſeemes to be ſpo-

ken

ken, as if otherwise, hee would not in this manner blesse them. Nay further yet

Such as doe not *stand by them,*
in persecution

Have cause to *to feare*, as may be gathered by what *Paul* saies of those, who *deserted him. At my first answer, no man stood with me, but all men forsook me, I pray God, that it may not be laid to their charge*, 2 Tim. 4. 16. See the ch. of *Not-helping the godly*, at the end.

Ministery

Such as *Intrude* upon the work thereof.

I know not how they can be *secure* from *punishments*; seeing under the *Old Testament*, those who *intruded* upon the *office* of the *Priest*, were to be *put to death*, by a law of God's own making, when he first consecrated *Aaron* and his family thereunto. *I have given your Priests office unto you as a sacrifice of gift: and the stranger* * *that commeth nigh shall be put to death*, Num. 18 7 The *Israelites* had more cause to grudge, that the *Priesthood* sh uld be appropriated to a *family* only; then *we* have, that the *ministery* should be confin'd to *learning*, and *gifts*, and other *neeessary qualifications*; and yet *the stranger*, (even to the *family*) *that commeth nigh, shall be put to death* This *law*, when *men* could not execute it, *God* did; and that in a feare-

* That is, he that is not of the seed of Aaron, *ch.* 16, 40.

full manner. For as *Dathan* and *Abiram*, & all that follow'd them, with all they had, *were devoured by the earth*, Num 16. verſ. 32: So *Korah*, and his brethren, who *ſought the Prieſthood* (for medling with that fire which they had nothing to doe with) were devoured by *fire* *, verſ. 35. *Korah* and his brethren were *Levites* of *the ſame tribe* with *Aaron*; and yet this would not excuſe them. What muſt men expect then, who are of *another tribe*, if *they* encroach? If they plead *neceſſitie*, viz: becauſe there is a *defect* of *Miniſters*, or becauſe the *work* of the *Miniſtery* is *neglected*, or not *perform'd* in that manner, as it ſhould be: yet will this reaſon hardly ſuffice. For though there were no *Prieſts* preſent: and though the *Arke ſhocke*; and though it were not *carried as it ought to bee*, viz: *upon mens ſhoulders*: yet it is ſaid of *Uzzah* (the ſonne of *Abinadab*, (who with his brother drave the cart, wherein the Ark was carried) that when he laid hold on the Ark, *The anger of the Lord was kindled againſt Uzzah, and God ſmote him there for his errour, and there he died by the Arke of the Lord*, 2 Sam: 6. 7. *For* his *errour*]or, *becauſe* of his errour; for ſo the Hebrew (על-השל) me thinks, ſeemes to ſignifie cleare enough; and not only, *upon*. And that this errour was his *laying hold of the Arke*, me thinkes the Holy

* *Yet the Jews ſay, they were conſumed, onely in their inner parts; as they doe ſay of others, that ſuffered in this manner. and therefore (as in imitation of God) when the Law preſcribes, to have any one burnt to death, they powre hot lead into his mouth, and ſo kill him.*

ly Ghost seemes to intimate; having mentioned that action of his, immediately before his punishment; which also had not beene otherwise a passage so much worth a relating, (to say nothing that the Hebrew may as well be translated *this* errour, as *his* errour: having an *article* before it; which may be *demonstrative**, as well as not.) And yet because it is said onely, *errour*; and not, *his* errour. or because the *Vulgar translation* (out of too much superstition, keeping closer to the *words** of the *Septuagint*, then the *sence*) renders onely *super temeritate* and not, *propter temeritatem*, *upon*, and not *for* his rashnesse; (and yet perhaps intending it, for, *because*;*) you will not thinke, what a company of different conjectures there are, of other causes of this punishment: as if God had beene unjust in thus punishing him, but onely for this small fault (as they suppose) *of touching the Arke*. when as you may read in *Numbers* ch. 4, 15. that the *Kohathites* themselves, whose place was so *neere* the *Arke* as to *beare* it; were notwithstanding forbidden to *touch* the *Arke*, upon paine of *Death*. Besides, as to the Septuagint, their translation; it is well enough knowne, that the preposition ἐπὶ therein used, is often put with a *Dative case*, to signifie, *because*. and of all it's significations be-

* Π notitiæ.

* ἐπὶ τῇ προπετείᾳ

* *As in* Amos 1 & 2. Super tribus sceleribus.

ſides (of which it hath divers) there can bee hardly any other given in this place with any propriety, neither doe I remember whē it is uſed for, *ſuper*, in the ſence as *ſuper* is us'd with an ablative caſe. If you will needs tranſlate UPON *his raſhneſſe*, I ſhall give conſent, ſo you take it, as it is ſaid, Luk. 5. 5. ἐπὶ τῷ ῥήματι, UPON *this word will I put downe the net*. But enough. If it might have been *ſafe*, for *any one*, to medle with the office of the *Prieſt*: it is likely it might be for the *King*, (whoſe office, and the office of *Prieſthood*, were many times joyn'd together among ſome people.) But yet it was not. For *Uzziah* King of *Judah*, for but *offering* to burne incenſe upon the Altar, (for he did not *doe* it, becauſe the Prieſts withſtood him) was ſuddenly ſtruck with *Leproſy* in his forhead, and continu'd a Leper to his dying day, 2 Chr. 26. 19. *Joſephus* ſaies, there was alſo an *Earthquake* at that time, (as there was at that time, when *Korah* committed the like *ſinne*:) and that the Temple being therewith rent at the top, the Sun ſhone in directly upon the Kings head: whereupon the Leproſy preſently aroſe. *Hierom Cyrill*, *Origen*, and *Chryſoſtome* (upon Iſaiah ch. 6. 1.) ſay, there was another greater puniſhment inflicted by God for this ſinne, verſ. 12. *not ſuffering them to have*

any

any more prophecies after that time as long as *Vzziah* lived. There is in my minde yet one place of Scripture more, whence a man may well conjecture, how likely ſuch men are to be puniſhed; and that is Exod. 30. 38. where it is ſaid, that whoſoever ſhould but *make* the like *ointment*, as *Moſes* made to be uſed about the *Tabernacle*, ſhould *be cut off from his people*: which I produce, onely to ſhew, how *curious* God was of any thing that belonged to his *ſanctuary*, to preſerve the *propriety* of it: and how carefull, not to have it made common, and vile.

If God doe not *puniſh* them for their *ſin*; yet I doubt he will ha dly *bleſſe* them in their *practiſe*, for only *Aarons rod* did bloſſome, Num: 17.8.

Bad Miniſters, threatned for a *puniſhment*.

To ſome there ſeemes to be a threat of *bad Prophets* (or *Miniſters*) in *Micah*. chap. 2.11. *If any man walking in the ſpirit & falſehood, doe lye, ſaying, I will prophecy unto them of wine, and of ſtrong drinke; he ſhall even be the Prophet of this people.* The paraphraſt upon this place thus ſpeaks, *Becauſe they have wandred after falſe Prophets who prophecied to them with a lying ſpirit, and accuſtomed them to wine and ſtrong drinke; it ſhall bee, that the people of this generation, as they are wandered*

after false Prophets (in a place where they had such as were true) *shall be banished into a land of lies* (where they shall have no true Prophets, if they would)

I will raise up a Shepheard in the land, which shall not visit those that be cut off, neither shall seek the yong one, nor heale that that is broken, nor feed that that standeth still, but he shall eat the flesh of the fat and teare their clawes in pieces. Zach. 11.16. *Hierom* expounds this of *Antichrist: Grotius*, of *Manasses*, who marrying with *Sanballats** daughter, made himselfe *high priest* (against his brother,) & built another Temple upon mount *Garizim:* whither he made the Jewes goe long journeyes, so that they tare their *claws*, and wore out their feet with going. *Deiodate* applies this place to *Governours.* See *Kings* and *Governours.*

*Neh. 13. 28.

Mirth (i.e. worldly Mirth) punished

1 With *Non satisfaction. I said in my heart, goe to now, I will prove thee with Mirth, therefore enjoy pleasure: and behold this is also vanity*, Eccles 2,1.

2 *Sorrow* AFTER *it. Woe unto you that laugh*

laugh now, for ye shall mourne and weepe, Luk. 6. 25. *Hell hath enlarged her selfe &c. and he that rejoyceth shall descend into it.* Isa. 5. 14. I believe, *worldly men* may say almost of all their *sorrow*, (being the attendant either of *sinfull Acts*, or of *vain enjoyments*, wherewith they made themselves merry) *Gaudia Principium nostri sunt, Phoce, doloris*, that, *joyes were the begining of it* As it is said, that *worldly sorrow worketh death*; and it proveth true many times, of the death of the *body*: so I have read of *Joy* too, that being too violent, it hath caused death. *Pliny* saith, *Sophocles* the *Tragedian* died * so. and *Plutarch* [a] speakes of a woman that died so. Nay,

* Accepto tragicæ victoriæ nuntio l. 7. nat. hist. c. 29.

[a] Policrate, *for having betrayed a castle to her countrymen*, Plut de mul. virtut.

3 *Sorrow* IN *it. Even* IN *laughter the heart is sorrowfull, and the end of that mirth is heavinesse*, Prov. 14. 13. especially when men are merry in *sinfull things*; and in a *way*, which onely *seemes right unto them*, (vers. 12.) *Quid, quod gaudia eorum trepida sunt? For why? Their joyes are fearefull* (and *full* of *feare.*) As the Poët [a] said of her, that went to commit incest with her brother, *Non toto pectore sentit Lætitiam virgo, præsagaq; pectora mœrent:* So their owne hearts tell them, that they have *no cause* to be *merry, now*; and that they *shall have cause*, to be *sad, hereafter.* I may hereunto adde, (that

* Sen. De vit. brev. c 17.

[a] Ovid: Metl. 10. fab. 9. de Myrtha.

which is commonly observed of this *mirth*) that it is many times *attended with sad and unhappy accidents*. And the rather, because of two *examples*, which I remember related in the Scripture: one is of *Amnon* (*David's* sonne) who in the midst of his *mirth*, at the *Sheepshearing-feast* (to which his brother *Absolom* had invited him;) when his *heart was merry with wine*, was by his brother *Absalom's* servants, at their master's command, most treacherously *murdered*, 2 *Sam.* 13 28. The other is *Job's children*, who (in the midst of their *jollity*,) as they *were eating and drinking wine in their eldest brothers house*, were all miserably killed by the fall of the house, *Job* 1. 18, 19.

Mockers of the Godly, punished and threatened

1 With *Being conquered by them*. Thus the *Ephraimites* were conquered by the *Gileadites*, *because* (as the text saith) *they said* (in derision) *Yee Gileadites are fugitives to Ephraim among the Ephraemites, and among the Manassites*, Jud. 12. 4. this jeere cost them the lives of *two and forty thousand men*, vers. 6. And the *Ammonites* by *David*. for

for *Hanun* their King, having abused his Embassadours (whom he sent in a friendly way, to comfort him after the death of his father,) by cutting their beards *halfe way off*, and their garments *up to their buttocks*; and so turning them along, 2 *Sam.* 10.4. when *Abishai* was sent to fight with them, they *fled before him*, vers.14. and were afterward, (upon the taking of their royall city *Rabbah* chap.12,29) for cutting other mens *beards*, and *clothes*, made to suffer the cutting of their *owne bodies with sawes, and harrowes, and axes of iron*; and to *passe thorough the brick-kilne*, v.31. By *Mocking their enemies*, (then which nothing is more *provoking*,) men doe but *whet* their courage with *anger*: and so make them fight more *desperately*; not regarding their lives, so they may be revenged. You have an example hereof in the *Jebusites*. For (as the more [b] received interpretation of that place will have it in *contempt* of *David's weakenesse*, (when he besieged them at *Jerusalem*) they placed *blind* men, and *lame* men in the fort, to defend it; and in a *mockery* told him, *Except thou take away the blind and the lame,*

[a] *Vulg.* traduxit in typo latertum: *by which is meant*, cutting them and chopping them, *either in the* place *where they* made brick, *or* after the manner *that they* chopped *that* stuffe, *of which they made it.* [b] *For some expound those* blind *and* lame, *the* Images *of their tutelary gods: and some otherwise.*

thou

thou shalt not come in hither, 2 Sam. 5. 6. But *David herewith was so enraged* [c], and his souldiers made so *desperate*; that they presently fell on, & tooke the fort the same day, vers. 7. 8. Another example you have in the *Philistins* who having gotten *Sampson* into the temple of *Dagon*, to make sport of him; were kill'd *thousands* of them by the fall of the house, when *Sampson* had pulled away the pillers, *Judg* 16. 25. 30.

[c] *It is said*, v. 8. The lame and the blind, that are HATED OF DAVID'S SOVLE Scorne *angers the very* Soule *of a man*, *Our* SOVLE *is* exceedingly filled with the scorne of those that are at ease, *Ps.* 123. 4. *The word for*, are at ease, *is* השאננים *The Septuagint render it* εὐθυνόντων *here*; *but in* Amos, ch. 6. 1. ἐξουδενωσι. *So that*, *for* woe unto them that ARE AT EASE, *according to their translation*, *it should be*, woe be unto them that SCORNE.

2 *Barrenneſſe of womb* Thus was *Michal* (*Davids* wife) punish'd for *jeering* at her husband, when she saw him dancing before the Ark, with a linnen Ephod about him: as if he had done a thing unbeseeming the *state* of a *King*, (as indeed most *godly* & *virtuous* actions, seem either *absurd*, or *ridiculous*, or *disgracefull*, to ungodly men) *Therefore Michal the daughter of Saul had no child unto the day of her death*, 2 Sam. 6. 23. *The daughter of Saul*] as if she were no longer worthy, to bee called the *wife of King David*: and accordingly some say [*], that *David* never after that time us'd her as his *wife*.

[*] Pineda l. 7. de reb. Salom. c. 4.

wife. Had no child] For those *five sons* spoken of ch. 21. 8. which our *Hebrew* saies shee *brought forth*; she only *brought up*, and *adopted them* for her own. And therefore our *English* renders, *brought up*. And the *Chaldee Paraphrase* (me thinks very well) thus saies upon that place, *the five sonnes* (viz: of *Merob*) *which Michal the daughter of Saul brought up.*

3 *God's Hearing the prayer of the godly against them. I am as one mocked of his neighbour, who called upon God and hee answered him*, Job. 12, 4.

4. *God's not pardoning them*: at least, as to *this worlds* punishment, (if not also that which is to come) For when *Sanballat* and *Tobiah* jeered the *Jewes*, (as they were building the new wall at *Jerusalem*:) *Sanballat* thus, *What doe these feeble Jewes? Will they fortifie themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heapes of rubbish which are burnt Neh.* 4. 2. *Tobiah* thus *, *Even that which they build, if a fox goe up, he shall even breake downe their stone wall*, vers. 3: *Nehemiah* praied to this purpose against them. If his prayer were not *propheticall* (as most such mens prayers in Scripture are) yet it was the *fervent prayer of a righteous man*: & that we know, *availeth much* *; especially at such

* *Tobiah* jeered in that maner as Rhemus did his brother Romulus (when he built the wall at Rome) by leaping over it, whose jeer cost him his life.

Jam. 5. 16

such a time, as he is *mocked*: for then (as it is said in the former punishment) *he calleth upon God, and he answereth him.* Nehemiah's words were these. *Heare, O our God, for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity, and cover not their iniquity, and let not their sin be blotted out from before thee, for they have provoked * thee to anger before the builders*, Neh. 4.4.

* Vulgar Translat. irriserant ædificantes, they MOCKED the builders.

The men of the world, who so often commit this sinne, and make use of it to make themselves and others merry, thinke but slightly of it; because it steales no goods, and makes no scarre in the flesh, and does a man no visible hurt. But doubtlesse, it is not so slightly accounted of by God; and he will severely punish it. In the *Epistle* to the *Hebrews* ch: 11. *mockings* are put in the Catalogue of the Saints *persecutions*; & joyn'd with *scourgings*, vers. 36. and justly aggravated by *our translation* (for it is not in the originall) with the epithete, *Cruell*. *Others* had *trials of* cruell *mockings, and scourges*. In the *Epistle* to the *Galatians*, it is said that *Ishmael persecuted Isaack*; and therefore was cast out. ch: 4. 29. and yet in *Genesis*, we read of nothing but *mocking*, chap. 21. 9. I will conclude with one punishment more, and that no small one (which, though I have it

out

out of the *Apocrypha*, yet I believe for *truth*) and that is the *vexation and sorrow*, which they shall have hereafter, when they shall see those whom *they despised*, in honour with God. *And they repenting, and groaning for anguish of spirit shall say within themselves, This was he whom we had sometime in derision, and a proverb of reproach. Wee fooles accounted his life madnesse, and his end to be without honour, &c.* Wisd. 5. 3, 4, 5, 6.

Mockers at those that *denounce God's Judgements, threatned*

With the *aggravating* of those *judgements. Now therefore be yee not mockers, lest your bands be made strong* *, Isa 28. 22.

* Validiora fiant, *saith* Vatablus.

Mockers at those that *suffer* them

With, *Being mocked in the same manner. Moab also shall wallow in his vomit, and hee shall also be in derision. For was not Israel a derision unto thee?* Jer. 48. 26, 27. And not onely the *Moabites*; but the rest of the Heathen, for *mocking* at the Jewes in their calamity, *Ezek.* 36. 3. were thus threatened, *Because yee have borne the shame of the Heathen, therefore thus saith the Lord God, I have lifted up mine hand, surely the Heathen that are about you, they shall beare their shame*, vers. 6. 7. *Beare their* SHAME] better so, then *ignominy*

ignominy, which will signifie both *actively*, and *passively*; whereas *shame* will not. For though these words may seeme to signifie, (according to the use of the word, *beare*, in other places, as when it is said, *beare their iniquity*, &c. and likewise the use of the Hebrew word for, *shame*, in the verse next before) that the heathen should *certainly rue it, for reproaching God's people* (*lucrent contumeliam suam:*) yet I rather thinke, that which is mainly intimated in this place, to be *retaliation* in God's punishing of them, that is, *giving them like for like*, or the *same* that they gave others. For in the first sence, they might *beare their ignominy*, that is, that wherewith they *reproached* others, by another way, as well as by *suffering ignominy againe*: for he that is *punished* for a sinne, may be said to *beare* it, though his *punishment* have no *resemblance* with his *sinne*. And this I say the rather, because the word for, * *Shame**, or *Reproach*, with the *pronoune* affixed, is seldome or never used *actively* (as it is *passively*, ch. 15. 54. *Psal.* 44.15, & *Ps.* 69. 20, &c.) and especially, because there is a *separate pronoune* also put on purpose, for *they*; as if it were thus spoken: THEY *who have reproached others, even* THEY, *for all their confidence and pride, shall be reproached* THEMSELVES, *and shall beare*

* כלמתם not כלמתכם

* המה

beare THEIR *shame also as the Israelites have borne* THEIRS. To say nothing how *affixed possessive pronounes* are many times *superfluously* added in such expressions, according to the manner of other languages. We say in English, *he shall have*, or (*he shall beare*) HIS *punishment*: and that with a kind of *Elegancie*; as in *Galat.* 5. 6. where it is in the Greeke onely, he shall beare * *judgement*, we translate, he shall beare *his judgement*.

* Βαστάσει τὸ κρῖμα.

Murderers shall be *certainly punished*

For, thus God threatens him, that should kill *Cain*, (though he had murdered his brother, and was therefore *cursed* by God.) *Whosoever slayeth Cain, vengeance shall be taken on him sevenfold* Gen. 4. 15. If you translate (with *Symmachus*) *Omnis qui occiderit Cain, Septimus ulciscetur*; and interpret (with *Hierom**) *Whosoever shall kill Cain, the seventh* (i. e. *a man of the seventh generation*) *shall execute vengeance for his murder*: it will make more for our purpose, for he saith, it was the opinion of the ancient, that *Cain*, for an example, was suffered to live till the *seventh generation*, and then slaine by

* Ep. 129. ad Damasum.

by *Lamech* But I suppose, *taking vengeance* שבעתים *seven times* (or *sevenfold*) is only an expression, to set forth *abundance* of *severity* in *revenging*: as to forgive a man till he hath sinned against him *seventy times seven*, is only to expresse *endlesnesse of mercy in forgiving*: viz. without any curious respect to a certaine number of *times*. The *barbarous* people of *Malta* (and such they were indeed, not for *inhumanity*, but *ignorance*) when they saw a viper leap out of the fire upon *Pauls* hand, as if they thought no sin could have drawne such a punishment upon him sooner then *murder*, presently said, *Noe doubt this man is a murtherer, whom though he hath escaped the sea, yet vengeance suffereth not to live*, Act. 28.4. *Suffereth not*] or, *hath not suffered* so the Originall *; and so *Beza* renders. as if they made it sure, he would presently die for it: and as it is said, they did, *vers.6.*

* ἐκείασιν.

They are punished in their *Persons*,

First with a *Curse*, executed, as it were by the *Earth* it selfe in revenge, for *defiling* * it with blood. thus *Cain* was punished. *And now thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand. When thou tillest the ground, it shall not henceforth yeeld unto thee her strength*

* Num. 35.33.

A

A fugitive and a *Vagabond shalt thou be in the earth*, Gen. 4. 11. 12. * *Alexander*, when hee return'd from the *Indians*, sent letters through Greece to give liberty to all *banished* men, to returne to their homes, excepting only such as had been so punished for *murder*. *Iust. lib. 13. c. 5.

2 *God's hatred. The Lord will abhorre the bloudy and deceitfull man.* Ps. 5. 6 *the bloudy*] *Chald. pa: the shedder of innocent bloud:* according to the Heb: דָּמִים וְאִישׁ *the man of bloods:* For when the word in Hebrew for *bloud*, is in the *plurall number*, it is usually meant of *unlawfull* putting to death. And the reason may be, (if my judgement faile not) because the *bloud* of any one man cannot be *unlawfully* shed, * but the bloud of another also must and will bee shed for it, sooner or later: so that every *murderer* is a shedder of *bloods*. Whereas if a *Magistrate* cause a man to be put to death *according to law*, only one mans bloud (and scarce that, I meane in the Scripture language.) for the most part is shed, and wee heare no more of it. *Num. 35. 33.

3 *God's not hearing their prayers.* And *when yee spred forth your hands* (your *bloudy* hands) *I will hide mine eyes: yea though yee make many prayers, I will not heare, your hands are full of bloud*, Isai. 15. *Of bloud.*] for

though, I confesse, by this word are usually expressed *other sinnes*, besides *Murder*: yet I believe it is chiefly meant of *wrongfull condemning men to death*, which I make no question, is a breach of that Commandement, *Thou shalt doe no Murder.* And that the *greatnesse* of those sinnes is set forth by this *expression* (as the fittest for aggravation) it makes much the more for the aggravating of this *sinne.*

* *Or*, His blood shall be shed, (*that is* certainly shed, *one way or other: sooner, or later.*) *So saith the* Vulgar, *making* Haadam *to be the* Nominative case, *and* Baadam *to look* backward, *translating*, Quisquis effuderit sanguinem humanum, fundetur sanguis illius.

God's not pardoning their sinne. For though there had beene *three Kings* in *Judah*, since *Manasseh's* time: yet it is said in the second booke of *Kings* ch. 24.v.4. (speaking of the misery that befell the Jewes for *Manasseh's sinnes.*) *And also for the innocent blood, that he shed (for he filled Jerusalem with innocent blood) which the Lord would not pardon.*

5 *Shortnesse of life.* (If they escape a *violent death.*) *Bloody and deceitfull men shall not live out halfe their dayes*, Ps:55.23.

6 *Violent death.*

Before the *Law*, *threatened* or *prescribed. Who so sheddeth mans blood* *, *by man shall his blood be shed, for in the image of God made he man*, Gen.9.6. So that he destroyes not *meerely a man*: as he that breakes in pieces the *statue* of a *Prince*, doth not onely breake the *wood*, or the *stone.* It was either the *death* of *Esau*, or

little

little better, which *Rebeccah* feared, when she bid *Jacob fly* from him, adding this reason. *Why should I be deprived of you both in one day?* Gen. 27.45.

Under the *Law, prescribed. He that killeth any man shall surely be put to death,* Lev. 24.17. repeated, v. 21. A Law that admitted of no *compositon*, or *satisfaction. The land cannot be clensed of the blood that is shed therein, but by the blood of him that shed it**. * Num. 35.33.

Under the *Gospel, threatened*: For our Saviour told one of his company, (who had cut off the eare of a servant of the High-priest's, that came to apprehend him,) *Put up thy sword againe into his place; for all that take the sword, shall perish with the sword*, Mat. 26.52. you have almost the same words in *Rev.* 13.10. *They that take the sword*] though *persecuted*: yea, though *Christ* and his *Gospel*, be persecuted, they may not *take* such [a] armes to *themselves*, no more then a man could *take the Priesthood* to himselfe; that is, unlesse they are *called of God*. Even in *Tertullian's* time, when the Christians had farre lesse reason (there were so *many* of them) to fear perishing with the sword if they tooke it, then they had when Christ spake those words, yet he saith, they durst not doe it. *Cui bello* (saith he) *non idonei, non prompti fu-*

[a] αλεξοντες they that take; *that is*, usurpe, *saith* Beza.

In Parricidio nulla satis justa causa ad sceleris patrocinia prætexi potest, Justin. l. 16. c. 1.

iſſemus etiam impares copiis, qui tam libenter trucidamur; ſi non apud iſtam diſciplinam magis occidi liceret, quam videre?

Examples of *violent death* executed upon *murderers*, either by the *Magiſtrate*, or *by God*, by the hands of themſelves or others, the Scripture affords many. I will produce ſome of the more noted As 1 *Zeba* & *Zalmunna*, Kings of *Midian*. Being taken by *Gideon* in fight, they were by him afterward put to death in cold bloud, for *murdering* his brethren, Jud. 8. 19. 21. 2 *Abimelech*, with the helpe of the *Shechemites* had *murdered* ſeventy of his own brethren, Jud. 9.5. But (according to *Jothams* parable v.7) when the *Shechemites* rebelled, a fire came firſt out of this *bramble* and devour'd *them*, verſ. 45. and after that fire *came* out of *them*, and devour'd the *bramble*, verſ 53. For as *Abimelech* was beſieging the *tower* at *Thebez*; a woman threw down a piece of a *milſtone* upon his head, and brake his ſcull whereupon, leſt it ſhould be ſaid, he was ſlaine by a *Woman*, he cauſed his armour bearer to run him thorow, and ſo died, ibid. 3. *Agag* king of the *Amalekites*. For having *made women childleſſe*, *Samuel* hewed him in peices, after he had taken him, in cold bloud, 1 Sam. 15. 33. and *Saul* loſt his kingdome for *ſparing* him, verſ. 33. 4. *Rechab* and *Banah*, two of king

* *He that kill his brethren upō a ſtone, was almoſt kil'd himſelfe under a ſtone.*

king *Iſhboſheths* captaines. They murdered their maſter in his *bed*, and carried his head to king *David*, 2 Sam 4 7. But ſo farre was he from commending them for what they did: that, although he, whom they had murdered, was his *competitour* in the kingdome, yet he cauſed them preſently to bee put to death; and cut off their hands, and their feet; and hung them up for a terrour, 2 Sam 4.12. 5 *Zimri*, captaine to *Elah* king of *Iſrael*. He murdered his maſter, and made himſelfe king: but being afterward beſieged in *Tirzah* by *Omri*, (who the people erected in his place,) he ſet his houſe on fire over him, and ſo died, 1 Kings 16.10,18 This *example*, *Jezabel* uſed, to fright *Jehu* with all 2 Kings 9.31. 6 *Ahab* king of Iſrael. Hee cauſed *Naboth*, upon *falſe witneſſe* of *blaſphemy*, to be *ſtoned* to death, that hee might get his poſſeſſions, 1 Kings 21.2,3. But hee, he was afterward, in a fight with the *King* of *Syria*, wounded in his chariot; and died of the wound c 22.37. Now his bloud running out in the chariot; when the chariot came home, it came to paſſe according to that which Elijah the Prophet threatned him, ch. 21.19. viz: *In the place where dogges licked the bloud of Naboth, ſhall dogs licke thy bloud even hine.* 7 *Shallum* king of Iſrael. He *murdered Zachariah* king of Iſrael, and was

murdered by *Menahem*; who came in his place, 2 kings 15. 10 14. 8 *Pekah.* Hee made himselfe king of Israel, by the *murder* of *Pekahiah*; and was afterwards *murdered* by *Hoshea*, who came in his place, 2, Kin. 15. 25. 30 9 The servants of *Amon* King of Judah. They *murdered* him in his house; and were all of them afterward put to death by the people: who made *Josiah* king in his steed, 2 Kings 21. 24, 10 *Athaliah* the mother of *Ahaziah* Having made her selfe Queen of *Judah* by the murder of all the *seed royall*, except *Joash* (whom *Jehosheba* hid. 2 Kings 11. 2) shee was afterward slaine at the command of *Jehoiada*, v. 16. 11 *Joash* King of *Judah* He caused *Zachariah* the son of *Jehoiada* to be stoned to death, and was afterward murdered by his own servants. 2 Chr. 24. 24. 12 Those servants but now mentioned, they were put to death by *Joash* his sonne *Amaziah*, who reigned after him, ch. 25. 3.

7 The last punishment of *murderers*, which they suffer in their *persons*, is *Hell.* for he, whom *John* saw sitting upon the throne, hath said it himselfe, that *murderers shall have their part in the Lake that burneth with fire and brimstone*, Rev: 21. 8.

They

They are punished in their *Countries.*

1 With *Famine.* There was *three yeares famine* in *Israel*, for *Sauls murdering* the *Gibeonites*, 2 Sam. 21. 1.

2 *Conquest and destruction by enemies.* Such as befell the *Jewes*, upon the rebellion of *Jehoiakim.* Surely, *at the command of the Lord, came this upon Judah; to remove them out of his sight: for the sinnes of Manasseh, according to all that he did; and also for the innocent bloud which he shed, for he filled Jerusalem with innocent bloud which the Lord would not pardon*, 2 Kings 24. 3, 4.

They are punished in their *Posterity.*

By *Death*, or some other *great calamity:* as you may see 1 In *Joab*, according to *David's threat* to him. For, when *Joab* had *trecherously murdered Abner* (who *came over* to him) by *taking him aside to speak with him*, thus he spake, *I, and my kingdome are guiltles before the Lord for ever from the bloud of Abner the sonne of Ner, let it rest on the head of Joab, and on all his fathers house, and let there not faile from the house of Joab, one that hath an issue, or that is a leper, or that leaneth on a staffe; or that falleth on the sword, or that lacketh bread*, 2 Sam. 3. 28, 29. See also *Solomon's* threat concerning him, 1 Kings 2. 33. after

which, it is said also, that hee himselfe was slaine by *Benaiah*, at the *command of Solomon*, even when he *hung upon the altar*. 1 Kings 2. 28. to 34. For God will not be a *refuge* for *murderers:* neither were the *cities of refuge* appointed for them, Deut. 19. 11. 12. 2 In *David*, (for the *murder* of *Uriah*,) according to *Nathans threat*, *Now therefore the sword shall never depart from thine house: because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife*, 2 Sam. 12. 10. 3 In *Saul* (for *murdering* the *Gibeonites*) For when the *Gibeonites* were asked by *David*, what satisfaction they desired: they demanded *seven of Sauls sonnes*; and hung them all up with his consent, 2 Sam. 21. 9 4 In *Ahab*, for *murdering Naboth*. For *Joram* his son *King* of *Israel*, was by *Jehu*, (who was already *anointed* king in his stead) shot to death with an *arrow*, as hee sate in in his chariot, 2 Kings 9. 24. See what he sayes, when he had kil'd him, v. 25. 26. It was not long after, ere *Jehu* put to death all the rest of his familie; causing the heads of seventie of his sonnes, to be brought to him at one time, to *Jezreel* in *baskets*. c. 10. 7. Thus you see how *loud*, and how *long*, *blood crieth*: and how *deeply* it *staineth*, so that nothing but *blood* will fetch it out again. especially if it be in a place, where the true religion

gion is professed: for then the *punishment* will be, as to one, that hath *defiled God's dwelling*: which must needs anger him exceedingly, Num. 35, 33, 34. *So yee shall not pollute the land, wherein yee are:* for *bloud it defileth the land; and the land cannot be cleansed of the bloud, that is shed therein, but by the bloud of him that shed it.* DEFILE *not therefore the land which yee shall inhabit wherein I* DWELL: *for I the Lord* DWELL *among the children of Israel.*

The *Odiousnesse* of this sinne, and how *certaine* it is to be *punished*, may be further gathered out of the Scriptures thus,

1 By the *strictnesse* of *God's requiring the blood shed* as if it were a thing *more his owne*, then other things) even at *the hand of a beast*, that hath neither *hand*, nor reason, Gen. 9. 5. For if a *beast killed* a man, yea, though it were an *Oxe* (the most *usefull beast* of any,) it was to be *stoned to death*: and none of his flesh was to be *eaten*, Exod. 21. 28.

2 By the *strictnesse* of *God's inquiring after* it. I doe not read of his *making inquisition*, for any thing but this: and for this he allowes times of purpose, as if it were a businesse, which he constantly does, and which he will not by any meanes omit. *When hee maketh inquisition for bloud, he remembreth them*

them, Ps. 9. 12. No wonder then, there are such strange *discoveries* of *murder*, so deeply *concealed*, & so *long agoe committed*. Sithence he, who is the *searcher* even of *hearts*, maketh *inquest* for it: and *shall not he search* * *it out?* See Isai 26. 21. I might produce many examples of such *discoveries*, if it were not beyond my bounds.

* Ps. 44. 21.

3 By the *strictnesse* of the *Enquiry*, which he *prescribed* to the *Elders* of the *Israelites*, when they found a man slaine, and it was not knowne, who kill'd him. As likewise by the *forme of prayer* given them, wherein they were to desire God, not to lay even *such a man's* bloud to their charge, Deut. 21. 1.

4 By *Davids* charge to *Solomon* concerning *Joab*, for *murdering Abner* and *Amasa**: *Let not his hoary head goe downe to the grave in peace*, 1 Kings 2. 5.

* *Whom he murdered most treacherously embracing thē so closly that their blood came out upon his girdle, and his shooes*, v. 5.

5 By the punishment, which the *Shechemites* suffered, for helping *Abimelech* in the *murder of his brethren*: viz: the *slaughter* of *themselves*; and the utter *ruine* of their *city*, by the hand of *Abimelech* himselfe. *Then God sent an evill spirit betweene Abimelech, and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech. That the cruelty done to the threescore and ten sons of Jerubaal might come, and their blood come upon*

by

Abimelech thir Brather which slew them, and upon the men of Shechem, which aided him in Killing of his brethren, Judg. 9. 23. 24.

6 Lastly, by what is said of the *importunate* cries of *such*, as have been *murdered*: which are sure to be heard; Rev: 6. 10. *How long, O Lord, holy and true, dost thou not judge, and avenge our bloud, on them that dwell on the earth?*

Whatever thou doest, let the *life* of a man be *precious in thy sight*. If thou hast the *invitation* of an *opportunity* to *Save* it: as thou *hatest bloud*, doe it. For there are but two waies, *To Save life, or to Kill* Mark: 3. 4. If thou hast the *provocation* of an *injurie* to *destroy* it; as thou *lovest life*, doe it not. *For if thou hast not hated bloud, even bloud shall pursue thee*, Ezek: 35. 6. Take heed of a *bloudy hard* heart. How many *Murderers*, are there, that never *lifted up their hand* to hurt a man?

Oathes

Such as doe *not keep* them, or *take* them *falsly*, threatened

With *Certaine punishment. Thou shalt not take the name of the Lord thy God in vaine: for the*

the Lord will not hold him guiltles, that taketh his name in vaine, Exod 20;7. *Name.*] What an account doth the meaneſt of *us* make of his *name?* and how *tender* are we of it, and how doe we *liſten*, when we heare another *mention* it? *Thy God*] thou wouldeſt be wary, of uſing the name of thy *King*; or thy *Maſter*; or thy *Father*; *in their hearing*: and why not of thy *God* who heareth at *all times*, and *places*: & is then moſt *quick* of *hearing*, when his *name* is uſed. *In vaine*] or, *for a Lie.* For that the word * in Hebrew for, *vaine*, will ſignifie, and is ſo uſed, and that when the meaning is only of *aſſertion*, and not of *promiſe*. For whereas in *this chapter* verſ. 16, the word for *falſe witneſſe*, is עֵד שָׁקֶר; in Deut: c. 20. it is עֵד שִׁוְא. I know, they uſually ſay, that theſe wordes are cheifely meant of *promiſſory oaths*, becauſe of our Saviours words, *Mat.* 5. 33. ſpeaking only of the forbidding of ἐπιορκεῖν, that is, *forſwearing*: And (as if this word were properly meant of doing or not doing *after* an *oath to the contrary*; whereby a man does, as I may ſay, *unſweare** himſelfe, or make his *ſwearing null* and *void*; and not of doing or ſpeaking firſt, & then adding an oath ἐπὶ, *upon* it or *for* it;) adding, *But ſhalt performe unto the the Lord thine oathes.* But as for the words of our Saviour; I conceive, he relates the cõmandement,

* לשוא

* *I take* forſweare, *to be a word like*, forfit, *which is properly mean of* undoing, *or*, making void *a thing in* force *before there are divers words like it*, as forbid, forwarne, forget.

dement, as the Scribes & Pharisees related it, & according to their glosse: & not that he knew no such wordes as those, which I first produced: or that he thought, the meaning of them extended no further, then is expressed in these. And as for these words which I have quoted; in the originall, one might think, they sound cleane contrary viz: rather for an *assertory falsity*, then a *promissory*, both because of the word translated, *in vaine*, signifying more properly, FOR, or, TO *vaine*, (as it is in Leviticus 19. 12. *He shall not sweare by my name*, לשקר *for a Lye*,) as if it were said, *thou shalt not use the name of the Lord thy God to* (*or for*) *the confirmation of a falsehood*; and because of the word *Taking*. For in *promissory perjury* men may, & usually do *take* God's name not in vaine: i.e. they have a resolution when they *take it*, to keep their oathes, though they break them afterwards. *hold him guiltlesse*] or, *let him goe unpunished*, for so much the Hebrew * will signifie; and so it is used, and translated, *Jer.* 30. 11, and c. 46. 28. And, me thinks, both in this, and other threats against this sinne, there seemes to be insinuated, that God may, and many times doth let such men alone for a while: (a *Et Si quis primo perjuria celat, sera tamen tacitis pœna venit pedibus*:) but that notwithstanding he doth not

* נקה

a Tibull. *There is a proverb*, Sero Jupiter diphtheram inspexit. *Aquil.* & *Theod.* in *Zach* 5. 2. *where wee read of a rowle a gainst* false swearers, *translate it* Δρεπανον.

not *hold them guiltlesse*, but will *certainely punish* them one time or other Nay I may adde, *I will not hold him guiltless*, that is, *I will most severely punish him.* for that is a common Hebraisme in the Scriptures, by a λιτότης, or, *extenuation* in the negative, to intend the positive in the highest degree.

Oathes (and *Covenants*)

Such as doe not *Keep* them,
Threatened

With *Certaine and unavoidable punishment.* And thus I speake, because in most of the threats against this sinne, there is an expression of the *certainty*, and of *Gods resolution* also, not to *change his mind.* As first, in that concerning *Zedekiah*, for breaking his *Oath of subjection*, even to the King of Babylon: *Shall he breake the covenant, and be delivered?* (*It cannot be.*) Ezek. 17. 15. the *Septuagint* translate without an Interrogation) εἰ ἐκφεύξεται i. e. If *he shall escape* (or *be delivered*) after the manner of *swearing* used in *Scripture*: as if God had *sworne*, that he should not. and so indeed he did afterward: and you have his oath twice related, viz. v. 16. & vers. 19. and in vers. 16. with *notable aggravations*, both of his *sin*, and his *punishment*: *As I live, saith the Lord God, surely in the place where the King dwelleth that made*

made him king, whose oath he despised, and whose covenant he brake, even with him, in the midst of Babylon he shall die Th. *Chal. P.* in those verses; for, *breaking the Covenant*, translates, *changing the Covenant*: and so *Zedekiah* did, in *revolting* from the *Assyrian*, to the *Egyptian*. Now a man hath the greater cause to *feare God's punishment*, when hee doth not onely *not doe* what he *promised*, but *doe*, and *promise* to doe the *contrary*. 2 In *that* threat, to the *people of Tyre*, for breaking the *Oath of friendship*, which *Hiram* their King had made with *Solomon* *, in selling the Jewes * for bond-slaves to the *Edomites*: who were their inveterate enemies, and would use them cruelly. *Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne away the punishment thereof, because they delivered up the whole captivity to Edom, and remembred not the brotherly Covenant*, Amos 1. 9. This punishment was the destruction of that city by *Nebuchadnezar*, which accordingly came to passe, after a siege of 30 yeares, so that, (as I said in the former chapter) their punishment for *breaking Covenant*, was long a comming, yet came at last.

* Kings 5. 12.

* Those whom they tooke in fight, *Theodor.* those that fled to them for shelter frō the Assyrian-invaders, *Vatabl:* Those that come to them for wares, *Arias.*

* Ezek. 29. 18.

3 *Severe punishment, and many judgements.* *They have spoken words, swearing falsly in making a Covenant: thus,* (or *therefore*) *judgment*

ment springeth up as hemlocke in the furrowes of the field, Hos.10.4. The *Chaldee Paraphrase* runnes thus; *They sweare falsly, and they make a Covenant in vaine. Now will I bring against them the heads of noysome serpents, as a judgement for their lies, upon the borders of their Countrey* And they that thus take this place, interpret those words, *Springeth up as hemlocke, &c.* of the *great number of God's judgements*, which should come as *thick* as *hemlock* in a *furrowed* or *tilled field*. which me thinkes seems better then to interpret *judgement*, of *judgment* among *men* i.e. justice: making it not a *threat*, but a *complaint*, viz: *that judgement was so corrupted*, that it became as hatefull to the *people*, when they had occasion to use it, as hemlock is to the *palat*.

3 *The like hurt, as they intended*, or *must necessarily* doe to others by their *perjury*. Thus *Zedekiah* is threatned in the place above cited, *As I live, surely* (what expressions here are to make it *certaine*) *mine oath that he hath despised, and my covenant that hee hath broken, even it will I recompence upon his own head*, Ezek.17.19. But especially those that promise a man help in his *misery*, if they *break their oaths*, must look to bee *punished*, because they doe *most hurt*, and men *depend* upon them, they are like a *rotten*

Weak

weak staffe; which when a man *leanes* upon it, breaks; and runs into his body. The Egyptians, for dealing thus with the Israelites, are thus threatned. *When they tooke hold of thee, thou didst break, & rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loynes to be at a stand; therefore thus saith the Lord God: Behold I will bring a sword upon thee, and cut off man and beast out of thee*, Ezek: 29.7,8. Certainly *God* is as *angry*, and therefore men are likely to be as *severely punished*, for this sinne, as for any Even among *men* (creatures exceeding *contemptible* in comparison) nothing will *provoke to anger*, more then *contempt*, and *slighting*: especially if men are slighted, as if they *wanted* that which they *have*, viz: *power* or *autority*, or *knowledge*, or the like. Now he that breakes an oath, *despises* * God; as if he had not *power*, or *knowledge*, or *justice* enough, to execute that vengeance, which he himselfe submitted himselfe unto, in case of *breach*, and therefore in that chapter of *Ezekiel* before quoted, God complaines twice of DESPISING the *oath*, and vers: 20. where we translate *trespassed against me*, Hierom renders, *despised mee*. Now as *men* in such a case, will doe something, to *shew* that which they have, which else

* Tam facile & pronum est superos contemnere testes, si mortalis idem nemo sciat, Juven. Sat. 13. *speaking of* swearing falsely,

elſe they would not: So God cannot forbeare in ſuch a caſe, to execute puniſhment, if it were for nothing, but meerely that men may know (who elſe would be apt to *queſtion* it) that he, whom they have taken as a *knower of all things*, and a *revenger* of ſin, and a *revenger of perjury*, is ſuch a one indeed. And therefore in Ezek: c.29. in the verſ. next before the words which I quoted, thus hee ſpeaks, *and all the inhabitants of Egypt ſhall* KNOW, *that I am the Lord*, verſ.6. viz: *When I ſhall revenge upon them their breach of promiſe, in this manner as I intend.* Neither can the *perjur'd* perſon *complaine*; let it be *what* puniſhment it will, or be it never ſo *great*. For in ſwearing by the name of God, either *he gave himſelfe up to him*, to doe to him what he would; or he *deſired* him to do his worſt (in caſe he ſware not in truth) if not in words, at leaſt in meaning: as the Jewes * did in their ſwearing, when they ſaid, only, IF *I doe*, or IF *I dot not ſuch or ſuch or ſuch a thing*, *&c.* leaving a *blanck* for the *puniſhment*; as if they would acknowledge any puniſhment to be *litle*, and *juſt* enough, for ſuch a ſin, as *perjurie*. Thoſe ceremonies, which the Jewes uſed at the *making* of *covenants* and *leagues*, viz: *cutting a beaſt in two*, and *paſſing between the parts of it*, implied (if there were none expreſſed) an imprecation,

* *Thus to ſweare with an imprecation is properly called* אלה *to curſe* κατανάθεματίζειν. *as* Peter *did*, Mat. 26,74

or

(or a *contented acknowledgement* of justice, if it were so) that, whosoever brake that covenant, his body might bee cut in two, in the like manner, *and be for meat for the fowles of the heaven, and the beasts of the earth.* For so much seems to be intimated in Gods threatning *Zedekiah* in these expressions, Jer: 34. 20. for breaking his oath to the king of *Babylon*; which he had so deliberately taken, and so solemnly confirmed with those forenamed ceremonies, as you may see vers. 18, 19. And here give me leave to impart one conceit, which just now came into my mind upon this occasion. In Genesis c. 15. 11. It is recorded of *Abraham*, (at the time that God confirmed his covenant with him in a formall manner, with these ceremonies) that *when the fowles came down upon the carcasses, he drove them away.* Now I say that this seemes to be a passage, which in a story of so solemne a businesse, would not have been related, but with some speciall meaning, and which I conjecture to be this, viz. to shew either *Abraham's faithfulnesse*, that *he resolved to keepe God's covenant*; or *his faith*, that *he doubted not*, but God would *keepe his promise*, (and so it should never come to that passe, as the coming of the fowles would seeme to bode, which was a great temptation to him to *unbeliefe*). As if he had said

withall by way of *abomination*, *Absit*, *away*, *I feare not*, or, *God forbid it should come to this passe, that either a Covenant* O *God's should be in vaine, and a sacrifice of his covenant devoured by the fowles; or that a covenant* WITH *God should be broken; or that ever I should come to this passe, as to be exposed to the fowles for meat, for breaking covenant. No, for my part, I am* RESOLVED: *and for God's part, I am* CONFIDENT, *that he is also; that this covenant shall be firme and sure.*

The old Romans, at the performance of such rites, used to *expresse* their imprecation: for their ceremonie was to *throw* a *stone* at a hog, (so say some *: but I rather thinke, to *knock* him in the head with a *flint* [a], and so *kill* [b] him) with this or such like forme of words *Sic* [c] *à Jove feriatur is, qui sanctum hoc fregerit fœdus, ut ego hunc porcum ferio.* So let *Jupiter smite him that breakes this league, as I smite this hogge.*

* *Godwin Antiq. Rō. p. 253.*

[a] Silice. Liv. 1.

[b] *Because it is said,* —Cæsâ jungebant fœdera porcâ. *Virgil.*

[c] *Liv. ibid.*

Oathes,

Such as *take them falsly,* threatened

With *Destruction of their persons,* and *ruine of their houses. Every one that sweareth shall be cut off, as on that side, according to it* (speaking of the *flying rowle* with two curses,

ses, one on one side against *theeves*, and another on the other side against *false swearers*) *I will bring it forth saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him that sweareth falsely by my name. And it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof*, Zac. 5.3,4. *Every one that sweareth, &c.* כל־הנשבע מזה כמוה נקה] The *Septuagint* translate ὁ ὀμνύων ἐν τούτῳ ὡς ψευδῆ ὀμεῖται, *Every perjured man shall be punished* (or *revenged*) *by this hooke* (*or sickle**: for so they translate, where we render, a *rowle* vers. 2.) *unto death.* It is likely, they did read for מזה, נזה, or מוה As for the word נקה, which wee translate, *cut off*, (which suits well with ῥέμαυον in the *septuagint*,) perhaps they did read נקם. The Chald. [a] Paraphrast seemes to have read נכה, translating, *shall be stricken.* But [b] others render it, *is absolved:* as if the *rowle* were a *letter* (or *proclamation*) of *pardon*, which is clearly proved to be false, by what is afterward said, viz. *That it shall remaine in the midst of the house, and shall consume it with* אנקה I will not leave thee altogether unpunished, *hee translates*, perdendo non perdam: I will not altogether destroy thee. *Vatabl.* Succidendo succidam. *R. David (in lib: Radicum)* mundus eris, i.e. vacuus omni bono, cleane destroyed, (*as we say.*) [b] *The* Syriack, *and the* Zurich *translation.*

* ῥέμαυον *such as that spoken of* Revel. 14. 14.

[a] *And so in* Jer. 30. 11. *where we render* נקה לא

*the timber thereof, and the stone * thereof. It shall remaine in the midst of the house*] The *house*, which he hath *built* * with, or *wherein* he *keeps*, that which he *gets by stealing, and defrauding, and forswearing*. For, as it said in *Job*, *That fire shall consume the Tabernacles of bribery*, ch. 15. 34. So this curse shall *consume* such houses.

* *In the Oracle in* Herodotus ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα. *See* Prov. 3. 33.

* Zeph. 2. 11.

Old Men, their Dutie

The sinner being a hundred yeares old shall be accursed Is 65. 20. For though the expositions of the *former part* of the verse be various: yet these words are generally expounded in this sense.

Their *Due*.

Such as doe not *honour* them, may justly feare *God's anger*: because it is said, *Thou shalt rise up before the hoarie head, and honour the face of the old man; and feare thy God: I am the Lord*, Lev. 19. 32. As if the charge were thus *Honour the face of the old man, as thou fearest God, who will punish thee if thou dost not.* How *tenderly God takes it* to have them *wronged* by *any*; you may gather by his *complaint* thereof, against the king of Babylon, *Thou didst shew them no mercy: upon the*

Ancient

Ancient haſt thou very heavily laid the yoake. Iſ:47 6. And what a *crime* he accounts it, to have them *deſpiſed* by the *younger ſort*; by his *threat* thereof to the Jewes (as a *puniſhment*) Iſa:3.5. *The child ſhall behave himſelfe proudly againſt the Ancient.* Such *ſins* as are threatned for *puniſhments*, are uſually *great ſinnes*. that was a great *wrong* to old men; otherwiſe it had not been threatned for a *puniſhment*. And if it were a great *wrong*, it was a great *ſin*; and if it were a great ſinne, it muſt expect a great *puniſhment*. Give me leave to produce what a *heathen** ſpeakes, in commendation of the practiſe under the *golden age*. When, although men had no other *law* beſides that of *nature*; yet, he ſaies, they counted it a capital crime, if a *young man* did not *riſe up* (as the phraſe is here uſed likewiſe in the Hebrew) to an *Old man*, though *a poor man*.

* Juvenal. Satyr. 13.

Credebant hoc grande nefas & morte piandum,
Si juvenis vetulo non aſſurrexerit, & ſi
Barbato cuicunq; puer, licet ipſe videret
Plura domi farra, & majores glandis acervos.
Tam venerabile erat præcedere quatuor annis.

But the preſent age is of *another mettall*, Wherein the *diſreſpect* commonly ſhewed not only to *old men*, but to *old parents*, (and ſuch eſpecially; for then doe we *ſlight* them moſt, when we ſhould moſt *reſpect* them,)

makes this report concerning those times almost incredible, so that I may use the words of the *Historian** (speaking of an *army*, how the *younger bands* gave place to the *elder*) *Vix ut verisimile sit, parentum quoq; hoc sæculo vilis levisq; apud liberos autoritas.* Of the respect *given* and commanded to be given to old men in Scriptures, See Job. 29.8. Chr: 32.4,6,7. Rom: 16. 3.1 Tim: 5.1,2.

* Liv. 26.

Opportunities of Grace, such as neglect them, threatned.

1 With *Hardening. Exhort one another while it is called to day*, lest any of you be hardened through the deceitfulnesse of sin.* Heb. 3. 13. See Ps. 32. 6. Isa. 55 6. 2 Cor: 6,2,

* Psal. 95.

2 *Removall of the meanes afforded them. Yet a litle while the light is with you, walke while yee have the light, lest darknesse come upon you*, Joh: 12. 35.

3 *Not being suffered to have any more, though they desire it. Our Saviour* told his *Disciples, The day will come, when yee shall desire to see one of the dayes of the son of man and shall not see it*, Luk: 17. 22. See c. 13, 24.

4 *Being suffered to dye in their sinnes. I goe my waies, and yee shall seek me, and shall dye*

in

in your ſinnes: whither I goe yee cannot come, Joh:8.21. Becauſe it is not your *deſire*, to *ſeek* me, when I *may* be found: it ſhall bee your puniſhment, to ſeek me, when I may *not*.

Now ſeeing it is thus, I will exhort you in the words of *Jeremy* to the Jewes, *Give glory to the Lord your God* (by *repenting* and *believing*) *before he cauſe darkneſſe, and before your feet ſtumble upon the darke mountaines, and whileyee look for light, he turne it into the ſhadow of death, and make it groſſe darkneſſe*, Jer:13.16. And if you *will not heare it*, I am ſure I ſhall have cauſe to mourne, as hee had, (ſaying it with confidence, as if the puniſhment were already inflicted,) *Becauſe the Lord's flock is carried away captive*, verſ.17. becauſe through your *inward darkneſſe* in the midſt of ſo much light, you are led *captive* by Satan into *outer darkneſſe*, whence there is no returning to all eternity.

Oppreſsion.

Oppreſſours of the *Poore*, threatned.

1 (In generall) with *Puniſhment, great* and *ſure* enough. For God goes ſolemnly about it: as if he made it his buſineſſe to keep an aſſize of purpoſe for them. *The Lord will*

enter

enter into judgment with the ancient of his people, and the Princes thereof, for yee have eaten up the vineyard, the ſpoyle of the poore is in your houſes, Iſa: 3.14. *The ſpoile of the poore*] &c. which is like the *gold* of *Toloze*: for none can proſper, that have it. Nay, he is ſo *carneſt* at it, that he *riſeth off his ſeat* to execute it. *For the oppreſſion of the poore, for the ſighing of the needy, now will I ariſe ſaith the Lord, I will ſet him in ſafety, from him that puffeth at him*, Pſal. 12.5.

2 *Poverty, and loſſe of their eſtates, which they have gotten by oppreſſion.* *Solomon* hath a *Proverb* for it. *He that oppreſſeth the poore to encreaſe his riches, and he that giveth to the rich ſhall ſurely come to a want*[a], Prov. 22.16. *Hee that oppreſſeth*, (in the **Septuagint*, the *Paraphraſe*, and the *Vulgar*) *he that falſly accuſeth* onely. *Amos* hath a prophecie for it. *Foraſmuch therfore as your treading is upon the poore, and yee take from him burdens of wheat: ye have built houſes of hewen ſtone, but yee ſhall not dwell in them, yee have planted pleaſant vineyards, but yee ſhall not drinke of them*, ch. 5.11. This is a *great puniſhment*, and matter of *much vexation*: much more, then if the houſes, or vineyards, had been *bought*, or *given*. It is a puniſhment often mentioned in the Scripture. viz. *not dwelling in an houſe that a man hath built*: & *not eating or gathering*

a πολλὰ ποιεῖ τὰ ἑαυτοῦ κακά. *Septuag.*

* ὁμοίως ἀν τῶν. *In the like manner do they tranſlate* Pſ. 72.4.

thering of the grapes of the *vineyard which a manhath planted*, See *Deut.* 28 30. & ch. 20. 6.

3 *Destruction.* 1 Of their *persons* *Hee shall judge the poore of the people, he shall save the children of the needy, and shall break in pieces the oppressour*, Ps. 72. 4. *Break in pieces* ירכא] where he expresses that which he often uses: (and the Scripture intimates as much in *allusion*, by using the *same words*; as I have often said) his *retaliating*, or doing to them as they have done to others, for it is said of these oppressours, Is. 3, 15, תרכו עמי **they beat (or break) in pieces my people, & grinde the faces of the poore.* 2 Of their *countrey*. for the Prophet *Amos* cha. 8. after complaint made of some that *swallowed up the needy*, v. 4. and that bought the *poore for silver, and the needy for a paire of shooes*, v. 6. thus threatens *Judea*, *The Lord hath sworne by the excellency of Judah. Surely I will never forget any of their workes. Shall not the land tremble for this and every one mourne that dwelleth therein, &c.* vers. 7. 8. *Shall not &c.*] as if he had said, *If the land have cause to tremble at any time, it hath now under the weight of such heavy Oppressours.* Or, *I cannot chuse but make it tremble now, unlesse I will be God no longer.*

* *Perhaps the word* רך *used for a* poore man, *signifies one* made poor by such oppression, *or a poore man* so oppressed,

Oppressors

Oppressors of the *Fatherlesse*, *Widdows*, *Strangers*, and *Servants*.

Are threatned with *speedy punishment*: & perhaps the *more speedy*, because their oppressours *put it so farre away*: for these were the words of the *Jewes*, *Where is the God of judgement?* Mal: 2. 17. But in the following Chapter, you have this *threat*, *And I will come neere to you in judgement, and I will be a swift witnesse against the Sorcerers, &c. and against these that oppresse the hireling in his wages, the widow and the fatherlesse: and that turne aside the stranger from his right, & feare not me, saith the Lord of hoasts*, vers. 5. *And feare not me, saith the Lord of hoasts*] or, *feare not me, who am the Lord of hosts*; and therefore *able*: nay, who am a *father* * *of the fatherlesse, and a judge of the Widowes*, Ps. 68. 5. *a preserver of the stranger*, Ps. 146. 9. and *a judge of all that are oppressed*,* Ps. 103: 6. and therefore *willing*, to *punish them*.

* Nemo tam pater, Nemo tam pius, *Tertul. de pœnit.* c. 8.

* *See Deut* 10, 18,

Oppressours of *Widowes*, *Fatherlesse*, and *Strangers*, threatned & punished.

1 With a *curse*. *Cursed be he that perverteth the judgement of the stranger, fatherlesse, and widow*, Deut. 27. 19.

2 *God's not hearing their prayer in affliction*. In *Zachary* ch. 7. after complaint made of

of *hardheartedneſſe*, in *oppreſſing*, and of *hardneſſe of heart*, in *continuing* to oppreſſe, notwithſtanding God hath ſpoken ſo much againſt it, verſ. 9,10,11,12. it is added ver. 13. *Therefore it is come to paſſe, that as he cryed, and they would not heare: ſo they cried, and I would not heare, ſaith the Lord of hoaſts.*

Oppreſſours of the *Fatherleſſe*, & *widows* threatened

With *Death. Yee ſhall not afflict any widow, or fatherleſſe child: If thou afflict them in any wiſe, and they crie at all unto mee, I will ſurely heare their cry, and my wrath ſhall waxe hot, and I will kill you with the ſword, and your wives ſhall be widows, and your children fatherleſſe*, Exod. 22.22,23,24.

Oppreſſours of the *Fatherleſſe*.

Their puniſhment is *certaine*. *Remove not the old Landmarke*, and enter not into the fields of the fatherleſſe. For their Redeemer is mighty: he ſhall plead their cauſe with thee*, Prov. 23.10,11.

* גבול עולם the bounds of little children, *Hieron. tranſlates*.

– Of *Widowes*.

Their judgement is *ſevere*, (eſpecially if they thinke to hide it with *piety*.) *Woe unto you Scribes, and Phariſees, Hypocrites, for yee devour widows houſes, and for a pretence make long*

long prayer: therefore yee shall receive the greater damnation. Mat. 23.14. *Greater damnation,* περισσοτερον κριμα] It would be περισσον otherwise, hat is, *very great*: but if they seeke to cloak *it with piety, creeping into their houses,* like those false teachers, 2 Tim. 3.6. it shall be περισσοτερον (as I may say) *more very great*, or by *much the greater.* Woe to that nation, where it can be said, that the people *Lay themselves downe upon clothes laid to pledge by every altar: and they drink the wine of the condemned in the house of their God.* Am. 2.8.

— Of *Strangers.*

After the CURSED *be ye*, above mentioned Deu. 27.19. pronounced in *this world*, they must expect a DEPART *yee cursed* to be pronounced in the *world to come.* For thus our Saviour hath told us, it shall bee said to him, that *entertaines* not the *stranger*, Mat. 25.41.43: much more to such as *oppresse* him.

— Of *Servants* (see *Hire.*)

Their punishment will be not only *speedy* in coming, (as I told you before out of Malachy:) but *intolerable* when it comes, & yet *not to be avoided If I did despise the cause of my man servant, or of my maid servant,*

when

when they contended with me: what then shall I doe, When God riseth up? and When he visiteth, what shall I answer him? Job.31. 13. *If I did despise*] ἐφαύλισα, the *Septuagint*. *If I did but think slight of it (in contempt of their condition, because they were but my servants) to doe them right, and give them their due: (either When they contended with me or before me *;) much more, if I doe them Wrong: what then shall I doe, when God riseth up, &c. What then shall I do?*] In the Hebrew ומה *And* (or *But*) what shall I doe? As if *Job* had *tacitely* (as he does *expresly* in the rest of the chapter except ver. 34. where he does as he does here) made an *imprecation* of some *punishment*, or acknowledged the justice of God, in punishing him so as he did; and then added this, after this manner, *If I did despise, &c. I could not but say, I were justly punished now: And, more then so; What shall I doe, when God commeth to judgment? When God riseth up.*] God is not said in the Scriptures to *arise*, for any occasion, so much as for *oppression*, and *violence*: as in the place before, Ps. 12. 5. and severall other places of the Psalmes: and in Isa: 33. 10. 15. &c. As if he could not otherwise deal with *oppressours*: who are usually the *great ones* of the land, and men of *power*. Whereas those that are *oppressed*, are commonly the meanest, and those that can doe nothing for themselves,

* *So perhaps the Hebrew* [illegible] *properly signifies: the Septuagint.* κρινομένων πρὸς μὲ, *may very well be expounded so.*

themselues; and have none to speake, or doe for them.

Oppressours of *Any*, threatened, and punished.

1 In generall with *Woe*, and *unavoidable punishment*. *Woe to them that devise iniquity, and worke evill upon their beds: when the morning is light, they practise it, because it is in the power of their hands. And they covet fields, and take them by violence; and houses, and take them away: so they oppresse a man, a man and his house,* (which he hath to cover his head) *even a man,* (such as themselves are) *and his heritage* (which came lawfully to him from his father, and which cannot but be a great griefe to him, to be defrauded of,) *Therefore thus saith the Lord, Behold against this family I devise* an evill* (for their *devising the evill of iniquity*, I will *devise* the *evill* of *punishment*) *from which yee shall not remove your necks, neither shall ye goe haughtily, for this is an evill time,* Mic: 2. 1,2,3. See *Zeph.* 3.1. *Jer.* 30.20.

* חשב, *the same word that is used verse.* 1. *according to the usuall manner in God's threats (as I have often said) to expresse a retaliation, or punishing with like for like; much used, and prescribed in the* Law, Exod. 21.

2 If *Kings*, with the *Revolt of their subjects. Rehoboam* being King of Israel, *Jeroboam* & the people came to him to desire him, to make their heavy *yoake lighter* 1 Kings 12.4. but he hearkening rather to the counsell of young hot spirited fellows (who thought to

to gain by *his oppreſſion*,& to have the more liberty to exerciſe it themſelves)made them anſwer,that,*Whereas his father* CHASTENED *them with* WHIPS, *his reſolution was to* WHIP *them with* SCORPIONS,verſ.14. and therefore was ſerved according y; for *all Iſrael* hereupon *revolted* from him, and made *Jeroboam* King, verſ. 16.

3 *God's not Hearing their prayer.* For the Prophet *Micah*, after he had complained of the *ravenous butcherly cruelty*,of the princes of Iſrael in their *Oppreſſion*, c.3.2,3. preſently added. *Then ſhall they cry unto the Lord, but he will not heare them: he will even hide his face* from *them at that time, as they have behaved themſelves ill in their doings*, verſ. 4. *Behaved themſelves ill in their doings*] I obſerve,that in moſt places, where complaint is made of *Oppreſſion*, there is mention of *Evill*:*evill time*,and *evill doings*: & ſtill in the ſame word רע either to ſhew what an *Evill*,& *ſinfull* thing God *accounts* it:or what an *evill*,&*hurtfull* thing it is in a State. See the place before. *Jer*31.12. *Mic.* 3 4. *If.*33.15 *Am.*5.13. *Mi.*2.3. *Ezek.*18.18.

4 *Deſtruction. The roaring of the Lyon, and the voyce of the fierce Lyon, and the teeth of the young Lion are broken.* The old Lyon *periſhed for lack of prey , and the ſtout Lyon's whelps are ſcattered abroad.* Job: 4.10, 11.

comp: with verſ. 8,9. See Iſa. 49. 26.

Creatures, that never cry, will cry, when they are *ſeized* upon for a prey; and never ſo *loud* as then. The *cry* of the *Oppreſſed*, is a very *lowd long-laſting cry*. God *heareth* it, ſaith *Job*, chap. 34. 28: and *forgetteth* it not, Saith *David*, *Pſ.* 9. 12. and therefore they are ſure to be *avenged*.

The *Odiouſneſſe* of this ſinne in the ſight of God, and the *danger* of it, may be further *gathered* out of the Scriptures, thus:

1 By the *Odious names* given to it. Such as *Grinding the faces of* men, Iſa. 3. 15. *eating them*, Pſal. 14. 4. *Devouring them*, Hab. 3. 14. *Plucking off their skinne, and their fleſh from their bones*: Nay, *breaking their bones, and chopping them in pieces, as for the pot*, Mic. 3. 2,3. *Blood*, (which is the *life*; and they that take away a man's *livelyhood*, in effect, take away his *life*) almoſt every where in the Prophets, *Iſay* 3. 15. *Ezek.* 22. &c.

* Wearing *them, till they* looke thin with poverty.

2 By the *odious names*, that are given *thoſe that practiſe it*: as *of Lyons*, and *Wolves*, Zeph. 3. 3. Ezek. 22. 27. Pſal. 10. 9, 10.

3 By the *greatneſſe* of *God's anger*, even for *not helping thoſe that are oppreſſed*, and that ſpeedily. for thus it was ſaid to *Zedekiah* King of Judah, *Execute judgement in the morning, and deliver him that is ſpoyled, out of the hands of the oppreſſour. leſt my fury*

goe

goe out like fire, and burn that none can quench it, Jer. 21.12.

4 Laſtly, by the *greatneſſe* of the *reward*, promiſed to thoſe who doe not onely *abſtain from it*: (for that they may out of *policy* onely:) but *hate* it. (For though it be not *enough* for ſuch a reward; yet it is the maine thing *mentioned*.) —*He that deſpiſeth the gaine of Oppreſſion. that ſhaketh his hands from holding of bribes, &c. He ſhall dwell on high, &c.* Iſa. 33. 15. What ever they thinke, *Princes* can never be ſo *ſafe*, nor ſo *ſecure*, when they have the *feare*; as when they have the *love*, of their ſubjects. I have been the longer upon this ſubject, becauſe I ſee it is a ſinne ſo much practiſed in moſt countries, even (which I am aſhamed to ſpeake) of *Chriſtiandome*.

Parents, their Duty.

Such as *Correct not their children*, rewarded

1 With *Shame and ſorrow*. *The rod and reproofe, give wiſedome: but a child left to himſelfe, bringeth his mother to ſhame*, Prov. 29. 15.

2 *Continuation of puniſhments inflicted for*

their childrens sinne, which might else *have been taken off. In that day I will performe against Eli all things, which I have spoken concerning his house. When I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sonnes made themselves vile, and he restrained them not. And therefore I have sworne unto the house of Eli, that the iniquity of Eli's house, shall not be purged with Sacrifice, nor offering, for ever*, 1 Sam 3 12,13,14. *He restrained them not*,] in the Hebrew לא כהה בם, *He did not bend his brow upon them* He *reproved* them indeed, because he would give content to the *people* (and perhaps God punished him partly for his *hypocrisie* herein;) but in such a manner as any other body might doe, and as if hee were loath to crosse them. Marke his words ch: 2. 23. *Why doe yee such things, &c.* and *Nay, my sonnes, for it is no good report that I heare, &c.* v. 24. There is too much of this *counterfeit reproofe*, and *correction* in use both among *Parents*, & *Magistrates*. *And he restrained them not. And therefore I have sworne, &c.*] I had but *told* him before; but now I have *sworne*: *The iniquity of his house shall not be purged*.] or thus, *The punishment of his house which I have threatened* (viz. ch. 2. 21.) *shall not be taken off*. For I am not of

their mind, who gather from this place, that *Eli* was *damned*. Yet let me tell you thus much; that though it may be *charity* in you to *thinke* the *best* of *others*; yet I count it *wisedome* in you, to *feare* the *worst* of *your selves*.

Parents, their Due.

Such as *Curse* them, threatened

1 with *Death*. *Every one that curseth** *his Father, or his mother, shall surely be put to death. he hath cursed his father, or his mother,* (of whom he had his life) *his blood shall be upon him*, Lev. 20. 9. *He shall be put to death, he hath cursed his father &c.*] Certainly, God accounts this a *hainous sinne*: for he seemes to have thought, that he gave sufficient reason for the greatnesse of the *punishment* of it, onely by repeating it. Children might forbeare to *curse their parents*, even out of *malice*: for, no doubt, God will prosper them the better, and blesse them the more. The Jewes, when they speake of a child's cursing his parents, by an εὐφημισμὸν, expresse it by *Barach*, a word which signifieth, *Blesse*.

* *See of this word a little after.*

2 *Blacknesse of Darknesse*, (as some com-

pare the following expreſſion with that in *Peter*, 2 Epiſt. 2. 17. & Jud. 13.) *Who ſo curſeth his father or his mother, his lamp, ſhall be put out in obſcure darkneſſe*, Prov. 20. 20. When the *godly* die, it is no more, then if a man's candle ſhould be put out, when the *day breakes*.

I uſed the word *curſing*, in the Title, becauſe it is ſo in our tranſlation: but yet I believe a ſmaller matter, then wee uſually underſtand by *curſing*, will deſerve *puniſhment*; yea, though it be meant onely of *evill ſpeaking*. for ſo in *Leviticus* קלל, is tranſlated by the Sept. ὃς ἂν κακῶς εἴπῃ, he that ſhall *ſpeake evill* To, *or* O F. So in *Marke* 9. 39. we tranſlate, κακολογῆσαί με SPEAKE EVILL OF *me*. The word is the ſame which we tranſlate, *curſeth*, ch. 7. 10. where this ſtatute in *Leviticus* is cited in theſe words, viz. κακολογῶν τὸν πατέρα. *Evill ſpeaking*, I ſaid: but I meant not onely καταλαλιὰ, ſuch as that, 1 *Pet.* 2. 1, *i. e. obtrectation* and *ſlander*; but βλασφημία, ſuch as that, *Eph.* 4. 31. i. e. *vilifying*, or *diſgracing* by *reports*; though true. So that יקלל (the word uſed in this ſtatute, and tranſlated, *curſeth*,) ſhall be that thing in *words*, which מקלה (rendred, *deſpiſeth*, in *Deut.* 27. 16.) may be in any other way, *viz.* in *mind*, or *behaviour*.

* *I conceive* קלל *is not ſo oppoſite to* Barach, *as it is to* כבד *which primarily ſignifies*, heavie, *as* קלל *doth* light.

Such

Such as *make Mocks* of them,
or give them *ill words*,

1 With *a curse upon their posterity*, viz. of *serving their brethren*. For *Noah*, (though he *deserved* sufficiently, to be *mocked* for his *folly*) because his sonne *Cham*, finding him *naked*, went and made sport of it; or perhaps onely complained to his brethren, of what his father had done; (whereas children should cover their parents failings, in this sense) thus saith of his son *Canaan*, (as some thinke, because he first saw it, and told his father, who told it to his brethren) *Cursed be Canaan, a servant * of servants shall he be to his brethren*, Genes. 9. 25. with 22. *Cursed be*:] or, *cursed is*. So the Hebrew rather: as if he did not *pray*, but *prophecie*. And his *prophecie was fullfilled*: for the *Canaanites*, being the posterity of *Cham*, which came of *Canaan* (who alone is mentioned of *Cham's* sonnes: and the *ejection* of whose posterity by the *Israelites*, *Moses* his maine designe was to relate, so that there is some ground to thinke, that *Canaan* the grandchild, had a hand in the sinne, as I have said, before) those that were used best (I meane the Gibeonites) were used as *servants*;

* *Parents had* power of selling their children for servants, Ex. 21. 7 *at least they* practised *it for the* payment *of* debts, *or the like causes*, Neh. 5.

vants; the reſt as *ſervants of ſervants*, and worſe too, by the Iſraelites: who were of the *poſterity* of *Seth*, and their *brethren*, or *kinred*, (for ſo the word is uſed in Scripture) by whom they were utterly deſtroyed. Whether *Noah prayed*, or *prophecied*; this is certaine: The *prayers* of *Parents*, both *for*, and *againſt* their children, are very *powerfull*; and many times *come to paſſe, like prophecies*.

* Lib. 22. de civ. Dei c. 8. *Auguſtine* * ſpeakes of *ten children*, that being *curſed* by their *mother*, went about quaking and trembling from one place to another, like *vagabonds*. In that manner, as ſome conceive, *Cain* did: becauſe the Septuagint in Gen. 4. 12. for *fugitive* and *vagabond*, tranſlate, *groaning*, and *trembling*. And there might be many other inſtances given. Inſomuch, that, as *Ambroſe* * ſaith, *Children* ſhould *honour their parents*, if it were for nothing but for *feare*: *honoret pius patrem propter gratiam, ingratus propter timorem.*

* Lib. de Bened. Patriarc. c. 1.

2 With a *moſt fearefull Judgement*, what ever it be. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the valley ſhall pick it out, & the young Eagles ſhall eat it*, Prov: 30. 17. *The eye*] the ſame thing (I believe) that is meant by *Lamp* in c. 20, and ſo it is expounded alike, viz: of the *Soule*. And accordingly it is thought, that by the *Ravens of the valley*, and the *young Eagles*,

gles, are meant the *black Divels* of the *lowest* Hell; and the Spirits subject to that *Prince of the ayre*; who shall make a prey of such a mans *Soule*, as soone as 'tis got out of the *Cage*. If these words be meant onely of *blindnesse* (as the *Sept.* seeme to have taken the other, ch. 20*) yet is the *Punishment sad & fearefull. The* EIE *that mocketh*] though he *say* nothing; but doe it so closely, that his father shall not know it. *And despiseth to obey*] *or despiseth the Wrinkles* (for so one [a] saith, the Hebrew word * also signifies; and the *Septuagint* render it *Old age*) that is, the markes of her *old age*, hastened with *paines* and *care* in bearing and bringing him up. so that herein he is both *unreasonable*, in despising, that which *himselfe occasioned*, and *unnaturall* also, and worse then the beasts: for some * of *them* will pay their θρεπτήρια, a great deale better, then many *Christians*; in *feeding* their *old ones*. So that (understand you by *Ravens* and *Eagles*, what you will) such a wretch as will *mock* his parents, may well feare, that the birds and beasts will rise up against him, to *punish* him in this world: and their *naturall affection* come against him in *judgement*

* *Translating* אישון *not*, blacknesse, *but* the apple of the eye, αἱ κόραι των ὀφθαλμῶν αὐτῶν ὄψονται σκότος.

[a] Rab. Solom.

[b] ליקהת. *It is translated by us* gathering, Gen. 49.10. wrinkles *are made by the* gathering *up of the skinne.*

* *The* Storke *called in greek* πελαργὸς, *whence* αντιπελαργεῖν *to be* gratefull, *I will not say that our word comes from* στοργὴ.

ment co *condemne* him, in the *world to come.*

Such, as *Set light* by them, threatned.

With a *Curse. Cursed be hee that setteth light by his father or mother*, Deut. 27. 16. *Setteth light.*] *Doth not honour*, saith the *Paraph.* and the *vulgar translation.* This sinne is ranked with very *hainous sinnes*, in that *Catalogue*, Ezek. 22. 7. after which follows a *fearfull threat.* v. 13, 14, 15.

Such as are *Disobedient* to them, and *Incorrigible.*

With *Stoning to death. If a man have a stubborne and rebellious sonne, which will not obey the voice of his father, or the voice of his mother, and that when they have chastned him will not harken unto them: Then shall his father and his mother lay hold on him and bring him out unto the Elders of his city, and unto the gate of his place. And they shall say unto the Elders of this city. This our sonne is stubborne and rebellious, he will not obey our voice, he is a glutton, and a drunkard, Being rebellious* is the *maine crime*, and *being a glutton* and a *drunkard*, are brought in as evidences, though crimes too) *And all the men of his City shall stone him with stones that he die: So shalt thou put*

put* evill away frō among you, & all Israel shall hear and feare, Deut. 21. 18, 19. 20, 21. Certainly, rebellious children are grievous sinners in God's account, and he will accordingly punish them; because he *aggravates* the disobedience of the Israelites to his own self by it, *Isa.* 1. 2. *I have nourished & brought up childrē, & they have rebelled against mee.* And accordingly threatens them with grievous threats, c. 30. 1. &c. *Woe to the rebellious children.*

*בערת *it is the word in most places, where we have this expression*, Put away evill from among you *(used most commonly when mention is made of some* desperate crime) *as* Deut. 13. 5. c. 17. 7. *&c. it signifies* burne. *and it hath respect either to the* incorrigibleness *of the* person: *because wee use to* burn *such things as we cannot otherwise deale with. or else to the* infectiousness *of his* sinne: *because wee use to* burne quite up, *(or* dead*) such things as will certainly spread further, if they are not so used.*

Such as doe not *Honour* them.

Have cause to feare *Shortnesse of life.* Because it is said, *Honour thy father and thy mother that thy daies may be long in the land which the Lord thy God giveth thee*, Ex: 20. 12. I say, *shortnesse of life, simply*, because it is usually so expounded, otherwise I should say, *short injoyment of their inheritances*, which is no reason they should enjoy, who will not *honour those from whom they have them.* Indeed I rather thinke that in these words is promised (that which is promised also in other places to other things upon the *keeping of the command*), not so much *living long*

as

as living long *in the land which the Lord thy God giveth thee.* In that good *good Land,* (for so the Septuagint translate, and so it is otherwise called) out of which, on the contrary, they are every where threatned to be cast * out, and carried away by captivity if they kept *not* the cõmandments. As for *living long* only, a promise of that, is annexed only to *Letting the damme goe,* when they rob'd a bird's nest, ch. 22.7. And *Dying in a polluted land,* though they lived never so long, was a punishment, Amos 7.17.

a Deut. 1. 25,35. &c.
* ἐπὶ τῆς γῆς τἀγαθῆς.
* *And to perish from off the good land,* Deut: 11. 17.

I placed *Not-Honouring,* after *not-Obeying,* because I take it to be lesse: as I take *Honouring* to be more then *Obeying* (So farre am I from taking it for no more then it is commonly made to be, viz: honouring with *Cap* and *Knee* forsooth; which they think to be enough without *doing* any thing, when they are *bid*) viz: yeelding them *help*, and *support*, * and indeavoring to *reward* them with acts of *piety*. *Reward* them, I say; for so the word in the Hebrew for *honour,* will signifie; as well as to *honour*; according * to the use of the Greeke word τιμᾶν and τιμὴ,

* *Such as* Aeneas *gave to his decrepit father* Anchises, *whõ he carried upon his back (at the destruction of Troy) and is therefore called* Pius Aeneas *by the Poet, in honour and commendation, especially of this act of his* Aristotle *saith, the young storke will doe the like to the old.* b Beza *upon* 1 Tim: 5. 17. honoris enim appellatione jam dixi, pium omne officium, ac subsidium Hebræorum more significari. *See* Jer. 30. 19. &c.

1 Tim.

Tim. 5. 3. and v. 17. Act 28. 10. The Jewes * have a ſaying, *What honour is to bee given to parents? To give them meat, and drinke, & to cloath them and cover them.*

* Buxtorf. in Florileg.

Peace breaking, ſee *Diſcord.*

Perſecution.

Threats *of* it, and *for* it.

All that will live godly in Chriſt Jeſus ſhall ſuffer perſecution, 2 Tim: 3. 12. *All*, from the *Divell:* and *moſt*, from *men*; even *for ſo living* All that will but live *honeſtly*, ſuffer *by* ſo living; but not *for*. But they that will live *godly*, who are reſolved they *will* live *godly*, notwithſtanding all rubs and hinderances & dangers; *they* ſhall ſuffer *for* ſo living.

Nay, there is alſo a threat of perſecution, even out of *zeale for God* (ſuch as is too uſuall; the more is the pity.) *Yea the time commeth, that whoſoever killeth you, will think that he does God ſervice.* Joh. 16. 2. But there is alſo a threat *againſt* thē. *Your brethren that hated you, that caſt you out for my names ſake, ſaid, The Lord be glorified*: but he ſhall appeare to your joy; and they ſhall be aſhamed*, Iſa: 66. 5. which cannot be well interpreted, but of theſe latter daies ſince Chriſts time.

* *So* Pagnine. Kimchy, & Moſeh *expound*, is grievous. (or his words are grievous) *becauſe the Hebrew word doth not ſignifie glorifying, in the conjugation* Kal. *but, as* R. Abraham *ſaith, he forgets that place in* Job 14. 21.

Piety

Pity.

* See Rejoycing.

*Not pitying others * in their misery.*
threatned

With *Suffering the like. Woe to them, &c. That drink wine in bowles, & anoint thẽselves with the chiefe ointments, but they are not grieved for the affliction of Joseph. Therefore now shall they goe captive with the first that go captive, &c.* Amos 6.6.7. They *are not grieved*] οὐκ ἔπαθον ἐπὶ, Septuagint. *Nihil patiebantur*, lat: i.e. they *suffered nothing* (or they *were not moved.*) whereas, *if one member suffer; all the members* should *suffer with it*, 1 Cor: 12. 26. God is so much for *tenderheartednesse* in this kinde, that he would have us, *not to have the heart to looke upon them.* For he tells *Edom, Thou shouldst not have looked on the day of thy brother, in the day that he became a stranger*, Obad. 12.

Pledges of *things necessary,*
Such as *keep* them

Have cause to feare, what may come of the *prayers* of him that *pawned* them. For thus it is spoken, *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it to him by that the Sun goeth downe. For that it is his covering only; it is his rayment for his skin:*

wherein

wherein shall he sleep? And it shall come to passe when he cries unto me, that I will heare: for I am gracious, Exod. 22. 26, 27. God would have us be very *tender* of *taking pledges*, of any kind; as you may see Deut: 24. 10, 11. but especially of such things as are *necessary for the sustenance of life*, such as a *milstone*, vers. 6. expressedly forbidden.

Politicians * punished

*See Wisedome.

1 With *Infatuation of their mindes*: so that their *counsells* are *to their hurt*. The *Princes of Zoan are become fooles: the Princes of Noph are deceived: they have also seduced Egypt, even they that are the stay of the tribes thereof. The Lord hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to erre in every work thereof, as a drunken man staggereth in his vomit*, Isa: 19. 13, 14 see v. 11, 12. Those that counsel'd *Pharaoh*, to help the Jewes against the Assyrians; did it to his and their own ruine: for the *Assyrians* thereupon *invaded Egypt*.

2 *Frustration* of their *counsells*: so that their *desires* are not *accomplished*. *He disappointeth the devices of the crafty* *: *so that their hands cannot performe their enterprize*, Job 5, 12. Let them be never so πολύπλοκοι *perplexedly*

* Septuag: πολυπλόκων,

perplexedly knit and twisted, they shall all be untravelled. See Ps: 33, 10. Isa: 19. 3, & 4. Jer. and the example of the builders of Babel, Gen: 11. 6, 7, 8. Upon the *certainty* of this *punishment*, *Gamaliel* advised the *Councell* of the *Jewes*, to *let the Apostles alone*. For (saies he) *if this counsell, or this worke bee of men, it will come to naught*, Act. 5. 38.

But especially they are thus punished, if their *counsells* are not only *ungodly*, but *against the godly*. For in the *frustrating* of *such counsells*, God hath appeared very notably severall waies, As 1. *By discovering them himself* in a dream, (or some such way) As he did to *Joseph*, *Herods* designe of *killing all the children in Bethleem*; whereby he preserved the life of our Saviour, Mat: 2. 16. And to *Nehemiah*, *Sanballat's* designe, of *killing the builders of the wall of Jerusalem*, as they were at work, Neh: 4. 11. with the 15. 2 By *causing those whom they entrust, to discover* them. As he caused *Jonathan*, *Sauls own sonne*; and *Michal*, his *own daughter*; to discover *Sauls* designe of *killing David*, 1 Sam: 19. 2, 11. 3 By *Contriving strange waies of getting the godly out of their power*. As he did for *David*, and *Paul*: who, when their enemies had beset the house to apprehend them; were *let downe at a window*, and so escaped, 1 Sam: 19, 12. 2 Cor: 11. 33. And for *Baruch*

and

and *Jeremiah* concetning whom, when *Jehoiakim* had sent men to put them to death, it is said, *The Lord hid them*, Jer: 36. 26. which some conceive hee did by striking the *men with blindnesse*: as he did for *Elias*, 2 Kings 6. 18. or by making him *invisible*; so as they conceive our Saviour did for himself, Joh: 8. 59. 4 By *causing their counsells to be slighted* as he did that *notable* councell of *Ahitophel* to *Absalom*, to chuse out 12000 men and goe suddenly in the night after *David*, and take him unprovided: which in any man's judgement was the wisest way that possibly could be taken. And therefore it could never have been, that *Absalom* should rather hearken to *Hushai*, one that came from his enemies; and to such counsel as his was, to take such a tedious course of *gathering all Israel from Dan to Beersheba*, 2 Sam: 17. 11: but that *the Lord had appointed to defeat the good counsell of Ahitophel: to the intent that the Lord might bring evill upon Absalom*: as it is said 2 Sam 17, 14. 5 By *raising up enemies against them*. As hee did for *Ahaz* King of Judah, against *Rezin* king of *Syriah* and *Pekah* king of *Israel*; who had a designe to conquer his kingdome, and set up another king. Isa 7 6. But according to the the prophecy vers: 7. their councell was frustrated; for *Tiglath Pileser*, king of *Assyria*,

came against Rezin, and slew him, 2 Kings 16. 9. and not long after, *Shalmaneser* King of Assyria, subdued *Samaria*, cap. 17.

3 *Destruction of themselves, by their owne hands.* For so *Ahitophel*, because his councell was not followed, and because he knew *David* had intelligence of what he had done; went presently and hung himselfe, 2 *Sam.* 17. 23. Or at least, *by their owne councels.* I say, *by*, or *with*; and not onely *in*: and it will stand very well with the frequent use both of the Hebrew* & Greek [a], so to translate (although the more ordinary signification be *in*) in these following places, viz. *Job* 5. 13. & 1 *Cor.* 3. 19. *He taketh the wise with their owne craftinesse.* Which it is easie for God to doe, being wiser then they: as it is easie, for one that knoweth the foxes cunning in taking such a secret way; to take* him sooner so, then if he went more openly. *All wicked men* (as I have often shewed) are as *thorns* and *briars*; and their own *wickednesse*, as *fire*, Isaa. 9. 18. *They* are like a *garment*, and their *wickednes* like a *moth*, Job 13. 28 in regard destruction comes to them from themselves. But yet in a more speciall manner, doth God delight, to make the devices and conncels of * those, that proudly presume, & confidently use, their *wise-*

* ב

[a] ἐν

* *The word for* taketh, δραστοῦμος ἢ Beza *saith, properly signifies*, taking *with a* snare *or* trap.

* ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη, *Hesiod.*

wisedome and *strength against* him & his; to prove destructive to themselves: scattering them, even *by the imagination of their owne hearts*, Luk. 1.51. Me thinkes I heare him speaking to such; as he did once to the Assyrians, *Yee shall conceive chaffe* *; *yee shall bring forth stuble: your own breath as fire shall devoure you*, Isa.33.11.

* Sicut turdus sibi malum parit.

Prayer not heard,

For these causes (among many other,) *viz.*

1 *Not-hearing God. He that turneth away his eare from hearing the Law, even his prayer shall be abomination*, Prov.28.9. See ch.1.24. & verf. 28.

2 *Not-hearing the Poore. Who so stoppeth his eares at the cry of the poore; he also shall cry himselfe, and shall not be heard*, Prov. 21.13.

3 *Apostacy from the true worship of God, to Idolatry. They are turned backe to the iniquities of their forefathers, which refused to heare my words, and they went after other Gods to serve them, &c. Therefore thus saith the Lord God, Behold I will bring evill upon them which they shall not be able to escape, and though they shall cry unto mee, I will not hearken unto them*, Jer.11.10, 11. See *Ezek.* 20. 31. & ch.8.17.18.

4 *Contempt of the worship of God, and worshipping him negligẽtly. Ye offer polluted bread upon mine altar: and yee say, wherein have we polluted thee? In that yee say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evill? &c. I have no pleasure in you, saith the Lord of hoasts; neither will I accept an offering at your hand,* Mal. 1. 7,8,10.

5 *Blood guiltinesse, and injustice in judgement. When yee spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not heare; your hands are full of blood, Isay* 1.15. See c.59.2.

6 *Oppression. Who eat the flesh of my people, &c. Then shall they cry unto the Lord, but he will not heare,* Mic:3.3, 4.

7 *Hypocrisie. Will hee heare his cry, when trouble commeth upon him?* Job 27.9.

8 *Sinning with delight, and without remorse. They have loved to wander, they have not refrained their feet, therefore the Lord doth not accept them, &c.* Jer: 14.10. It followes v:11. *Then the Lord said unto me, pray not for this people,* and vers.12. *When they fast, I will not heare their cry &c.* God *heareth not sinners* (that sin in such a manner,) Joh:9,31.

9 *Resolving to continue in sin, when we pray. If I regard iniquity in my heart, the Lord will not heare me,* Ps.66.18.

10 *Insen-*

10 *Intending to make ill use of what wee pray for. Yee aske, and receive not, because yee aske amisse, that yee may consume it upon your lusts*, Jam:4.3.

11 *Having sinfully occasioned those evills*, from which we *pray to be delivered. And ye shall cry out in that day, because of your King, which you shall have chosen you, and the Lord will not heare you in that day.* They are the words of *Samuel* to the Israelites, when they desired a King, 1 Sam:8.18. You may see an experience of Gods refusing to heare prayer for this reason, likewise in those Israelites, who fighting with the *Amorites* against the command of God, & being overthrowne (in the words of *Moses*,) *returned & wept before the Lord: but the Lord would not hearken unto them*, Deut:1.45.

12 *Doubting in prayer. But let him aske in faith, nothing wavering: for hee that wavereth, is like a wave of the Sea, driven with the wind and tossed. For let not that man thinke, that hee shall receive any thing of the Lord*, Jam:1.6,7.

Praying amisse, punished.

1 With *Not-obtaining the request. Yee aske and have not; because yee aske amisse, that yee may consume it upon your lusts*, James:4.3. which is a notable argument of the *great-*

neſſe of Gods love, and that which wee have experience of, oftner then we take notice. It is more love to *deny us a Scorpion*, when we *aske for a Scorpion*; then not *to give us a Scorpion*, when wee *aske for a fiſh*. as it is a greater ſigne of love to *doe good*, when there is *greater excuſe for doing hurt*; then where there is *leſſe*.

2 *Obtaining with Anger.* God tells Iſrael, I *gave thee a King in mine anger*; * *and tooke him away in my wrath*, Hoſ: 13. 11.

* *The Sep.* καὶ ἔσχον ἐν τῷ θυμῷ μου, and they had him in my wrath. *as if this* puniſhment *were* repeated, *that wee might take the* more notice *of it.*

3 *Obtaining with a vengeance*, (as we ſay.) *He gave them their requeſt; but ſent leanneſſe into their ſoule*, Pſalm. 106. 15 the Septuagint tranſlate for, *leanneſſe*, *fulneſſe*, (or *ſaciety*, πλησμονὴν). Whether they by *fulnes*, meant *fulneſſe to loathing* (ſpoken of Num: 11. 20.) and ſo made it a *cauſe* of *leanneſſe*. And ſo whether *we*, by *leannes*, be to be underſtood of an *atrophy*, uſually occaſioned by *too full feeding*. Againe, whether they read the Hebrew רצון inſteed of רזון: or whether they read זרא (the ſame word that is in *Numbers*:) and whether this place, and that in *Numbers* (in ch: 11. 20) be to be underſtood of a *different puniſhment*, at a *different time*; I cannot determine. But only thus much I can determine from theſe words, viz: that the Iſraelites *luſting ſinfully after fleſh*, when they ſhould have been contented with what

God

God had elſe provided for them, had their deſire in that indeed, but were met with another way. And perhaps all that the Prophet meant by calling it *leannes*, was onely to allude to their *fulneſſe* with *fleſh*, which they ſo eagerly deſired, and obtained: and to ſhew, that for a *little* good, they had a *great deale* of *bad*, (of what kinde ſoever the puniſhment were.)

Not-Praying puniſhed.

With *Temptation*. For thus Jeſus Chriſt told his Diſciples, when he found them aſleep, *Ariſe*, (or according to *Marke*, *Watch*) *and pray, leſt you enter into tentation*, Luk. 22. 46. *Leſt*] So we tranſlate the Greeke words, ἵνα μὴ. Which yet may be rendered, THAT *yee may not enter*. As if becauſe Chriſts enemies, then were ſo eager in *perſecution*; he would have his Diſciples to pray to God for this (according as he had taught them to pray before, *Mat.* 6. 9.) that they might not be *tented* to *forſake him* through *feare*. This is certaine (for I have had *experience* of it, to my great *griefe*.) not only if a man doe not *forbear to pray now & then*; but if he *forbeare to pray often*; he will preſently lye open to the aſſault of *all manner of tentations*. Beſides he will be *in danger*

of utter falling away from goodneſſe, and not without *abundance of difficulty*, be brought to *renew* his wonted courſe of praying againe. And here I had once concluded this Chapter: but ſince, I thought good to adde two or three words in favour of the aforeſaid interpretation, to the end that I may make you more ſeriouſly (then uſually we do) to think of theſe two things: one as *great* an *evill*, as we can be *delivered* from, viz. *Temptation:* and the other, as *neceſſary* a *duty*, as we can *practiſe*, viz: *prayer againſt it* (which I never heard practiſed ſince the diſuſe* of the *Lord's Prayer.*)

* *Brought in inſtead of the* miſuſe.

1 In the 40. v. of this ch. it is ſaid, προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν; which cannot be otherwiſe tranſlated then it is: (viz. without a point after, *Pray*) *Pray that yee enter not into temptation.* 2 In the 31. v. our Saviour ſaith that Satan had *deſired* (yea and *obtained* *) liberty to *tempt* them. 3 *In the* 32 v. he ſaith, that hee had *prayed* for *Peter*, that (in that *temptation*) his *faith might not faile.* 4 He had told them *all*, the day before, what *danger* they ſhould be in *that night*, of *being offended at him*, through *temptation:* and he had *abſolutely* told *Peter*, (being *confident* to the contrary) that he ſhould *deny* him. 5 He himſelfe had *prayed* for the ſame in-effect, viz. *That the cup might paſſe from him*, v.

* *So the Greek will ſignifie,* ἐξητήσατο ὑμᾶς τοῦ σινιάσαι, *we may render it*, hath begged you.

39. And I must confesse, I doe not think, that by the preposition in εἰσέλθητε, is meant (as some say) their being *delivered* *up to temptation; but only their *coming into that temptation*, in which our Saviour already was, viz. of being *put to it*, either to *depart from God*, or to *part with life*. 6. There was not any thing which they *had so much need to pray against*, *at* such a time as that was, viz. when the *shepheard* himselfe should be *smitten*; then that the *sheep might not scattered from him*, and *forsake him*. 7. It was that which the shepheard had long before *prescribed* to them, especially to pray for, viz. μὴ εἰσενέγκῃς, that God would not LEAD (or BRING) *them into temptation*, Matth. 6.13. an expression to which this* answers, *that ye may not enter into temptation*, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. And whereas it is there presently added, *And deliver us from evill**: so in this chapter, it is said, that *Satan* (that *evill*[a] *one*) had *begged them, to winnow them*. & therefore now, if ever, they had cause, to *pray to be delivered from him*. 8 The words added immediately after these, *Mat:* 26.41. *The Spirit indeed is willing, but the flesh is weake*, seeme to make much for it. For I doe not thinke (as some doe) that they are spoken in a *favourable* manner to *excuse* their *drowzinesse*: because the contrary appeares by

* *Coming in to it* head and eares, *without having* ἢ ἔκβασιν a way to escape. 1 *Cor.* 10. 13.

* Beza *compares them.*

* ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ἀπὸ: *not*, ἐκ

[a] πονηρός, *so he is called*, Matt. 13.19. Eph. 6.16. &c.

by the verse next before, where there is a *reason* mentioned, why they were *not to bee excused*, viz: because Christ had as yet watched but *one houre*; which was urged by our Saviour very sharply, ἵνα τί; οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ. *What?* (or, *is it possible?*) *could yee not watch with mee one houre?* But rather in a *friendly monitory* manner, to minde them of their *weakness*, (especially because hee saw how *confident* they were of their *strength*) *to hold out in temptation.* as if hee had spoken the whole thus; *Doe yee sleep, as if you were secure against, and as if you would expose your selves to temptation? you had more need watch; and pray that you may not be tempted: and all little enough. I deny not, but* (*according to your profession*) τὸ πνεῦμα μὲν πρόθυμον,* *to will may be present with you, and you may be resolv'd in the spirit to hold it out with me, even to die with mee. But, know this, your flesh is weak. So that, unless my father doe extraordinarily strengthen you, when it comes to, you will not tell how to finde* in your heart to perform, what you would. & therfore by all means, pray that ye may not be brought to temptation.* So that, If, to be free from *Temptation*, it be needfull, not only to *pray*, but *to pray against* it: you have no cause to wonder, if They who doe *not pray*, do meet with it.

*τὸ θέλειν παράκειταί μοι. Ro. 7. 18.

† τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐχ εὑρίσκω.

Preaching

Preaching of the VVord,

threatened to be removed.

Behold the dayes come, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the Word of the Lord. And they shall wander from sea to sea, and from the North, even to the East: they shall run to and fro to seeke the word of the Lord, and shall not finde it, Am: 8.11,12. *A famine of bread*]or, *A hunger for bread.* So the originall, רעב לחם, for the threat is not, only of a *want*, or *scarcity:* but of an *hunger*, & *earneſt deſire*, proceeding from that *want*, (as is plaine by the 12 verſe & by the word for, *of hearing*, which ſignifies *literally*, To heare, לשמע.) which aggravates the puniſhment very much. for they ſhall have *paine* and *griefe*, whiles they hunger; and in the end, ſhal be *ſtarv'd to death*, for *want* of what they would have. And yet, as we render it, (*famine:*) it makes the threat ſufficiently *dreadfull*; becauſe it implies a *neceſſity* of this *food*, for the *life* of the *Soule*. For we doe not call it a *famine*, although other things be never ſo *ſcarce* and *deare*; unleſſe there bee a ſcarcity of *corne*, (or *bread*) which we cannot be without.

Such

Such as *Hinder* it, have cauſe to feare.

1 *Removall of good preachers*, and *having bad in their ſtead*, (which is a worſe puniſhment, then if they had none.) *Prophecy ye not, ſay they to them that prophecie. They ſhall not prophecie to them, that they ſhall not take ſhame*, Mic:2.6. And it follows verſ.11. *If a man walking in the ſpirit and falſhood doe lye, ſaying, I will prophecie unto thee of wine, and of ſtrong drinke. he ſhall even be the prophet of this people.* If you tranſlate this verſe with the *vulgar*, * thus: *I could wiſh, I were not a man that had the ſpirit; & that which I ſpeake were not true. but yet I will prophecy to you, that I have made you drunk as it were with wine* (even a *full cup* of *judgments, which I ſhall denounce unto you*) it will amount to thus much viz: that when men endeavour to hinder the *faithfull Miniſters* of God's word, from *preaching the truth*: God will puniſh them with *fearefull judgements*; and make even thoſe very Miniſters, in ſpite of all their oppoſition his *inſtruments* to *denounce* them. *Prophecy*] In the originall it is, *drop*, in both verſes. And it is not unlike, the people did indeed uſe this very word, in a *jeere*, (becauſe it was a word which the Prophets much uſed as you may ſee Ezek:20.46.ch:21,2.) Even as

* *Utinam non eſſem vir habens ſpiritum, & mendacium potius loquerer. ſtillabo tibi in vinum & in ebrietatem, & erit ſuper quem ſtillabit populus iſte.*

as they did the words, *Line upon Line*, Isa: 28,10.&, *The burden tf the Lord*, Jer:23,34. And so likewise that *Amaziah* thus used it, Amos 7. 16. *Drop not thy word, &c.*

2 *Death*, and *ruine of their families*. That *Amaziah* but now mentioned, (who was a *Priest of Bethel*, in *Jeroboam's* time,) is thus threatened by *Amos*, *Thou sayest, Prophesie not, and drop not thy word against the house of Isaack* *. *Therefore thus saith the Lord, thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, &c.* ch.7.16,17.

* *They presumed much upon their descent from* Isaac *and* Jacob, *as you may see* Mic.2.7. *as they did in Christs time upon their descēt from* Abraham, Joh.8.49.

Preparation before medling with God's Ordinances,

Such as *neglect it*, may justly feare *severe punishment.*

For thus it was said under the *Old Testament*, (and doubtlesse, there is as much need of *preparation* for *Gospell services*, as there was for those of the *Law*,) *Let the Priests also, which come neere to the Lord, sanctifie themselves; lest the Lord breake footh upon them*, Exod:19,22. The Septuagint say μήποτε ἀπαλλάξῃ ἀπ' αὐτῶν ὁ Κύριος, *lest the Lord*

depart

depart away from them (as being a *holy* God, and therefore not enduring any unholy thing to come neere him) which I take to be a worse punishment then the former.

Especially after the commission of some *fowle sinne*; whereby we are *defiled*. For then we had need to *wash* our selves first, with *teares of humiliation*, and *repentance*. *The man that shall be uncleane, and shall not purifie himselfe, that soule shall be cut off* * *from among the congregation*, &c, Num: 19. 20. See the practise of Job, ch. 1. 5.

*Sept. ἐξολοθρευθήσεται ἡ ψυχὴ, shall be destroyed So we render that word, Act. 3. 23.

The *Priests*, before they went into the *Tabernacle*, were to *wash their hands & their feet* upon *paine of death*, Exod: 30. 20. What a charge did God give of *preparing* the people to hear him, when he intended to speak upon mount *Sinai*, even two daies before. Exod: 19. 10, 11. See Gen: 35. 2, concerning the practise of Jacob. And Job: 11. 13, I wish, we were as strict in *preparing for all manner of duty*; as the Jewes * were, and yet are, in *externall preparations* for the *keeping of the Sabbath*. or, that we were as *punctuall* to *wash* our *hearts*, before we go to sit down at the *Lords table*: as *they* were to *wash* their *feet*, and the *Pharisees* their *hands*, before they would sit downe at their *own tables*.

*The Heathen themselves before some of their more solemne Sacrifices, would ἁγνεύειν & προαγνεύειν, i.e. in casto esse, prepare themselves by continence, and abstinence, *from such or such things*.

Presumptuous

Presumptuous Sins, See *Sins*.

Presumption of *Perseverance* punished.

Both with *Sinne* and *Sorrow*. *Peter* told our *Saviour*, *Though all men shall be offended because of thee, yet will I never be offended.* Matth:26.33. but our Saviour presently threatned him, *Verily I say unto thee, that this night, before the Cock crow, thou shalt deny me thrice*, verſ:34. *Shalt* not *wilt*, ſo that if it be a *prophecie*, it is a *threatning* one, Marke, how theſe words of our Saviour anſwer to *Peter's* in every expreſſion of his *confidence*: as it were of purpoſe to make him ſee his exceeding great weakneſſe. Whereas he was ſo confident of the continuance of his fidelity, that *all* ſhould be *offended* in Chriſt rather then he: he tells him (& none but him) moſt peremptorily to the contrary, VERILY, I SAY *unto thee*, &c. Whereas he was confident, that hee ſhould not be ſo much as *offended* in Chriſt*, (which notwithſtanding Chriſt had ſaid, ſhould be the lot of *all* of them, verſ. 31.) He tells him, that he ſhould not onely be *offended* in him, but even quite *deny* him. Whereas hee was

* *For though this expreſſion be uſually taken of not owning Chriſt, yet it may be taken of leſſe.*

was confident, that he should *never* deny Christ; not *once* so much; and not once for ever (not only *that night*) he tells him cleane contrary, *This night*, and BEFORE the *Cock crow, thou shalt deny me* THRICE. Now you may see this threat fulfilled, vers. 70 72. 74. and in the next verse after *Peters sin*, you may read his *sorrow*. For there it is said, that upon the *crowing of the Cocke*, being put in mind of Christs words, *he went out, and* WEPT BITTERLY.

Professours in Hypocrisie,* punished.

* *See* Hypocrites. & Religion in shew only.

1 With *Deceiving of themselves, & Non-acceptance of their religion. Trust yee not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these.* Jer: 7.4. *Lying words*] Because they *call'd it* the *Temple of the Lord*, when it was *not*; for the Lord would no longer dwel in it, nor owne it. So it seems to be interpreted, if we translate with the Latin v. 7, *Then I will * dwell with you in this place.* But I rather take *lying words*, for, *words that would deceive them, vaine* and *unprofitable words*: as it is interpreted, and as the *Latine* it selfe also translates ver. 8. thus, *yee trust in lying words which*

* ONY translat. Then will I cause you to dwell in this place.

which will not profit you.* You will *deceive your selves* exceedingly, if you think you are a jot the better, for going *to the house of God*, hearing the *word of God*, living with the *people of God*, and having the *name of God upon you*; if your *lives* be not *answerable*.

* *For in this sense the word* שקר *a Lie, is frequenely taken in the Scripture.*

2 *Being given over to death in Sin.* especially, if they *pretend* to *more then others*, and take the name of *figtrees* upon them, (which is the greatest fruit bearing tree of any.) Our Saviour, *When he saw a figtree in the way, hee came to it, & found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee hence forward for ever: and presently the figtree withered away*, Mat: 21, 19.

3 *Being given over to death in Hell. Many will say to me in that day, Lord, Lord, have we not prophecied in thy name, and in thy name have cast out Divells, and in thy name done many wonderfull works? And then I will professe unto them, I never knew you, depart from me, yee that worke iniquity*, Matt: 7. 22, 23. *Work iniquity*] What? doe all these great things, and yet *work iniquity*? Yea, *prophecy, cast out Divells, preach well, pray well*, even to admiration; and yet *work iniquity*. There is too often experience even of *such hypocrisie*. Such as are not *professours*, will rise up in judgement against such men, and condemne them. *Shall not uncircumcision*

which is by nature, if it fulfill the law, judge thee who by (or *in*) *the letter, and circumcision doest transgresse the Law?* Rom. 2.27.

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* *See* Unthankfulnesse.

Prosperity *:

Such as abuse it to Sinne, through *wantonnesse, confidence, & security*,

Threatened

1 With *Not being pardoned. How shall I pardon thee for this? Thy children have forsaken mee, and sworn by them that are no gods. when I had fed them to the full, they then committed adultery, and assembled themselves by troopes in harlots houses*, Jer. 5. 7. *Froward children* will be *most froward*, when their *parents* are *most loving*. But nothing will *anger* a parent more. When I *fed them to the full*] As *full-feeding* on *meat*, disposes the *body* to *corporall adultery*: so doth being *full fed with prosperity*, dispose the *soule* to *spirituall adultery*. But withall it is as certaine, that as *diseases* are *the fruits* of the former; so *punishments* are the *reward* of the latter.

2 *Removall of those things which they abused, and wherein they put their confidence. As they were encreased, so they sinned against me.*

Or,

or, (according to the Chald. * par.) *As I multiplyed their fruits; so they multiplyed to sinne. Therefore will I change their glory into shame, Hos.* 4. 7. So in *Jeremy*, The *complaint* is, *I spake unto thee in thy prosperity; and thou saidest, I will not heare, c.* 22. 2. (even in *Adversitie* we *doe not heare*, but in *prosperity* we are apt to *say, we will not heare*) The *threat* presently followes, verſ. 22. *The wind shall eate* [a] *up all thy pastours, thy lovers shall goe into captivitie, &c.* So likewise verſ. 23. it is said, *O inhabitant of Lebanon, that makest thy nest in the cedars* (thinking thy selfe, as secure as the *eagle in his nest, Jer.* 49. 16.) But it is presently added in the same verſe, *How gratious shalt thou be, now when pangs come upon thee?* Or, if you will, *How shalt thou be gracious: and obtaine favour and mercy, when adversity cometh; having beene thus lifted up with prosperitie.* See the like complaint *Hos.* 10. 1. where Israel is compared to a *vine that bringeth forth fruit only for it selfe*: (perhaps *only leaves*†, for it's own *covert:*) & not for the use of the *owner.*

3 *Most severe punishments without mercy.*

* *Alluding it may be to what is said* ch. 10. 1. *As I take it,* רבה *signifies to* encreaſe *any other way, as well as* in number, *see* 1 King. 4. 30 Ezek. 19. 2. *But perhaps* רבם *here, is rather meant of* encreasing in number: *because it is presently after,* threatned *for a* punishmẽt, They shall commit whoredome, and shall not encreaſe, verſ. 10. *as if it had beene said,* because they abuse their encreaſe in number, they shall encreaſe so no more, though they shall commit whoredome never so much to effect it. † Feed, (*saith the* vulgar translation) *as if it were a threat of* fruſtrating their cõfidence in the Egyptians: *for that is usually meant by* feeding with the wind. † *Leaves are* עלה (*the word here used*) *i. e.* fœtus:

According to their pasture, so were they filled, and their heart was exalted; therefore have they forgotten mee. Therefore will I be unto them as a Lyon, as a Leopard by the way, will will I observe them, I will meet them as a beare robbed of her whelps, and will rent the cawle of their heart, and there will I devoure them like a lyon: the wild beast shall teare them. (It is spoken of the Israelites) Hos. 13.6,7,8. *As a Lyon.*] Seeing they have beene like *idle beasts* to mee; onely *growing fatt* with my blessings, as beasts doe with pasture, till they *kick* * against their master: I will be like a *cruell beast* to them, even like a *Lyon*, and punish them without *mercy*. as a ravenous beast will I *observe* them, and *chuse* out the *fattest* of them for my *prey*. *I will destroy the fat and the strong*, Ezek. 34.16. *Full* and *high fed horses*, and such as have *layen long idle*, *breake* and *grow unruly*: but they are sure to be *hampered* for it. *And there will I devoure them.*] *There*, that is (saith one*) *in the heart:* as if the threat were thus, *As the Lyon* (*when he kils a beast*) *falls upon the* HEART *chiefly*, *and the blood and the fat that is about it: and leaves the rest of the body to be devoured by other beasts. So I will first punish the Israelites in their hearts, With sorrowes, and feares: and afterward deliver them to the Assyrians, to punish them in their bodies*

* Deut. 32. 15.

* Aret.

dies

dies, with oppression and violence.

In the places hitherto cited, you have had God's punishments for *abused prosperity*, upon the Israelites his owne people: (for *Judgement* usually *beginneth at the house of God.*) Now I shall shew you, how he threatened, and punished the *heathen.* as 1 The *Moabites.* who, for *trusting* in their treasures* Jer: 48, 7, & their *Idols* v. 13. for their *Security in being at ease**, & *obstinacy* in their wickedness, in *Keeping* their *Sent*, like wine setled upon the *lees, because they had no Changes*, and because no enemy molested them vers. 11; in the 12 vers. are thus threatned, *I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, & break their bottels.* 2 *Chaldea.* who for being *overjoy'd* with *successe upon her enemies*, & *growing fatt* with the spoyle of Gods people. Jer, 50, 11; is threatned to be dealt with her selfe, as she had dealt with others *Chaldea shall be a spoyle, all that spoyle her shall be satisfied* vers. 10. 3 *Sodome*; the maine occasion if not the cause of whose fearefull punishments, was her idle *security*, and her *proud confidence* for her *fulnes of bread* Ezek. 16, 49, 50. *Idlenes*, as well as ful-feeding, will breed *diseases* in *mens bodyes, & draw* down judgement upon their *persons. Security*, & *confidence*; if they be not the *causes*, why men

* Woe to them that are at ease, *Amos* 6. 1.

suffer punishments; are the *occasions*, why they doe *not escape* them. for, like *hypnotick potions* they bring men *asleep*, with the *doores open* upon them: so that *misery*, and *all sorts of misery*, may *come upon them*, and take them napping, *in one day*: as it is said of *Babylon*. Whose threat, because it is so pat to my purpose, I will produce. *How much shee hath glorified her selfe and lived deliciously, so much torment and sorrow give her. for she saith in her heart, I sit a Queene, and am no widow, and shall see no sorrow . therefore shall her plagues come in one day: death and mourning, and famine: for she shall be utterly burnt with fire*, Rev: 18 7, 8. *Worldly* men, as they *abuse prosperity*, so they are *abused* by it, and *deceived*, viz: by becomming so *proud*, as to think they can *never be removed*. But see how *Edom* is threatned for his *pride* thus occasioned, Jer: 49. 16. *Thy terriblenesse hath deceived thee, and the pride of thine heart, &c.*

Be more *afraid* in, and of *prosperity*, then *adversity*. They who are too much *taken with it*, will be quickly *taken by it*, and *ensnared*. For it is no better to *worldly men*, then a *baited snare*.

Proud

*Proud*men,*

Have cauſe to feare.

* *I chuſe this title, rather then* Pride: *becauſe, though all theſe puniſhments mentioned were inflicted upon* proud mē, *yet ſome of th m it is not expreſſed, that they were inflicted for* pride.

1 *God's ſlighting, and neglecting of them,* (for, however ſome tranſlate; yet the place is moſt *eaſily* thus interpreted: & the *context* ſeemes to require it) *Though the Lord be high, yet hath he reſpect to the lowly: but the proud he knoweth a farre off,* Pſal. 138.6. He knoweth them well enough; and that *they* ſhall *know* one day: but he doth not *acknowledge*, nor *reſpect* them. Thinke it not ſtrange: The *higher* men are, the *further from heaven* See more in ſect. 4.

2 *God's anger, and reſolution to puniſh them.* for it is ſaid even of *Hezekiah*; & though he were onely too glad, or (as we ſay) *proud* of a *mercy*, the *recovery of his health*. His heart *was lifted up, therefore there was wrath upon him, and upon Judah, and Jeruſalem*, 2 *Chr* 32.25. This *wrath was executed, after his death*: and it had beene executed *before*, had he not *humbled* himſelfe for having *exalted himſelf: Hezekiah humbled himſelfe for the pride of his heart, &c. So the wrath of the Lord came not*

upon them in the daies of Hezekiah, verse. 26.

3 *God's hatred.* Both when it is *expressed in behaviour. These six things doth the Lord hate, yea seven are an abomination * to him. A proud look*, &c. Prov: 6. 17. And when it is only in *the heart*, (as there are too many *proud hearts*, with *dejected looks*.) *Every one that is proud in heart, is an abomination to the Lord*, c: 16. 5. And no wonder: for *God knoweth, whereof he is made*; and that he *is but dust*, Ps: 103, 14. How doe our stomacks rise, when we see a man *proud*, whom we know to *come of a very meane descent?*

* Hebr. abominatiõ of his soul.

4 *God's setting himselfe against them.* Ἀντιτάσσεται &c. *He resisteth the proud, and giveth grace to the humble.* I believe this was an ordinary saying, in the times of the Apostles; like a *proverb.* Both *Peter* and *James* have it, in their *Epistles*, 1 *Pet.* 5. 5. *James* 4. 6. It was one of *Solomon's* proverbs, long before, *Surely he scorneth the scorners, but giveth grace to the lowly*, Prov. 3. 34. It is a fearfull thing when God resolves to punish a man *after that manner* *, *as he sins against him*: when he will walke *contrary to them, that walke contrary to him*; *and shew himselfe froward with the froward*; or, (as it is here)

* This he often doth, not forgiving trespasses *against* him, *to those, who will not* forgive trespasses *against* them, Matth. 6. 15. and executing judgement without mercy, *on him that* hath shewed no mercy, *Jam.* 2. 13. &c.

when

when he *ſcorneth the ſcorners*. If one *ſcorner*, or one *froward man*, meet with another; woe to him that is *weakeſt*. The more *proud*, the more *reſiſtance*; the more *reſiſtance* the more *paine*, and *enraging* of the adverſary for the preſent; and the greater puniſhment to come. God takes a kind of *delight*, to deale with ſuch men: as a *valiant ſouldier* doth, to deale with a *ſtubborn enemy*, whom he hopes to *conquer*. If all the *Kings* of the earth ſhould *ſet themſelves* againſt him; it would be but ſo much *laughing matter* to him. Pſal. 2.2, 4. Me thinkes, I ſee God, like a *challenged enemy*, after long provocation, as it were, *entring into the liſts* againſt Babylon; when I read thoſe words of his, *Behold I am againſt thee, O thou moſt proud*, Jer. 50. 31. AGAINST *thee*] or, TO *thee* (ſo the * Hebrew) as if he ſhould ſay. *Have at thee*: or, *Come on, Babylon; now I am for thee. now I ſee thee proud, now thou art a fit object to exerciſe my full ſtrength upon.* God doth not puniſh any ſo *deliberately*, (as I may ſay) or with ſuch *reſolution*; as he doth a *proud man. The Lord of hoſts hath purpoſed it* [a] (or, upon *conſultation* determined) *to ſtain the pride* * *of all glory, and to bring into contempt all the honourable of the earth*

* הִנֵּנִי אֵלֶיךָ

[a] יָעַצָה נָאוֹן * *I know not whether the word doth ſignifie onely* excellencie: *but here the Sept. tranſlate it* ὕβριν, *and the vulgar* Superbiam.

Isa:23.9. And no wonder: if it be according to that saying of the Jewes, *In whomsoever is haughtinesse* of spirit, God hates of him: I and he, cannot dwell together in one world.* So that the next thing he must expect is

* Buxtorf. ex Sota fo, 5. col. 1

5 *Certaine punishment*, in spite of all his *strength*, and *endeavours* to the contrary. (for to thus much the words will amount; expound them how you will) *Every one that is proud in heart is an abomination to the Lord: though hand joyne in hand, he shall not be unpunished*, Prov: 16.5.

The *punishments*, which the Scripture mentions are

1 *Abasement*. It was a common saying among the Jews, *Whosoever exalteth himselfe shall be abased, and he that humbleth himselfe shall be exalted**. Our Saviour (belike) used it often. *Luke* speakes of *twice*, as c. 14 11. c. 8. 14. *Abasement* I say: both *by*, and *with* God: whether it be *pride towards him*, or towards *men* For one of those times, our Saviour used it upon occasion of the *Pharisee's justifying himselfe*, c. 18. the other, upon occasion of a mans *taking the uppermost seat at a feast without entreaty*, c. 14. *Evills* (of *punishment*) doe not *spring out of the ground*. They come all from *above*: and therefore no wonder that the *highest things* beare the brunt

* Aesop being asked, What God did in heaven? made answer ὑψηλὰ μὲν ταπεινοῦν, ταπεινὰ δ' ὑψοῦν, he makes high things low, and low things high.

brunt, and the loweſt *eſcape*. *The day of the Lord of hoaſts, ſhall be upon every one that is proud and lofty, and upon every one that is lifted up: and hee ſhall bee brought low. And upon all the Cedras of Libanon that are high and lifted up, and upon all the Oakes of Baſhan, and upon all the high mountaines *, and upon all the hills that are lifted up &c.* Iſa: 2.12. to 18. See c.5.15 c.13.11. c.14. 13. Job 40.12. Infinite many more *texts* for ſuch like threatning expreſſions, might be brought againſt *pride*. But I am loath to *offer* you to many, leſt you reſolve to take none at all. There be likewiſe many *examples* of *men*, & *people* that have beene *abaſed* for their *pride*. wherof I will only namea few, in whoſe relation *pride* is chiefly mentioned & they are 1 the *Sodomites*, Ez: 16.49. 2 *Nebucadnezar*, Dan: 5.20, 21 3 *Belſhazzar* (his ſon) ibid. verſ. 23. 4 The *Tyrians*, Ezek: 28.6. 5 The *Aſſyrians*, Ezek: 31.10. 6 The *Moabites*, Iſa: 16.6. So likewiſe *examples* of *evills occaſioned* by *pride*, doubtles, I might produce many: but that it is not agreeable with my purpoſe, to ſpeak of *conſequents*; except ſuch as are *neceſſary*, or *immediate*. However I will name one, viz: *Amaziah* King of *Judah*. who being *lifted up* for his victory over the Edomites; when he had no occaſion given him, would needs challenge

* Feriunt ſummos fulmina montes. Sen.

lenge *Joash* King of *Israel* to fight with him; and was overthrowne, and taken prisoner: and both the *Court*, and *Temple* plundered, 2 Chron: 25. 19, 22. And I referre you to three or foure more the like instances, in the Chapter of *Despising*.

2 *Shame* (an attendant of the former *punishment*.) *When pride commeth then commeth shame*, Pro: 11. 2. and indeed *shame* cannot come *without pride*: for a *humble* man, befall him what will, hath no cause of *shame* if he have of *griefe*. *Shame* I say: not onely (as we usually take the word) *being ashamed*; but, (as the originall is) קלה the *shame* of *reproach**. When a *proud man* falls; many will *reproach* him, and no body will *pity* him See Ps. 119. 78. As likewise the punishment of *proud women*, Isa: 3, 17. and the parable of the guest, who was *made with shame to take the lowest roome*, Luk: 14. 9.

* Contumelia, *Hieronymus*: ὑβρις *the Sept: who usually call* pride *it selfe by that name.*

3 *Diseases upon their bodies* (which they have too proudly *clothed*, or *carried*) *Because the daughters of Sion are haughty, and walke with stretched forth necks, and wanton eyes, walking and mincing as they goe, and making a tinkling with their feet. Therefore the Lord will smite with a scab the crowne of the head of the daughters of Sion*, &c. Isa: 3. 16, 17. with the following verses. *Joash* King of *Israel*, was punished with very *loathsome diseases*:

so

so that no body could endure to come near him, 2 Chr. 24, 25. And he is thought to have been thus punished, chiefly for his *pride* viz: in suffering men to *adore* him & *worship* him, as a *God*. For this *Hierom* * and others conceive to be meant by those words, v. 17: of the aforesaid chapter, *After the death of Jehoiada* (because, say they, *it could not be suffered, while Jehoiada was living*) *came the Princes of Judah, and made obeysance to the King.* now saith one*, by this *filthines, & uncleannes* of his *body*, through *diseases*; God did mind him of the *uncleanneſſe* of his *soule*, through *pride*. The *Septuagint* in Prov: 16.5 where we render *abomination*, translate, *uncleane*.

* *In his Hebrew questions.*

* Cassian. institut. l. 16 c. 21. ut carnis ignominiosa contagio patefaceret immunditiem cordis ejus occultam, quam superbiæ malo contraxerat: ac manifestâ pollutione corporis probaretur impurus, qui elatione spiritus factum se non sentiebat immundum.

4 *Ruine and destruction*. Upon their *persons*: *Hee that exalteth his gate, seeketh destruction* (and that is easie enough to be *found*) Prov: 17.19. As surely as he that *exalteth his gate* (as we call it) in *going*, and takes no notice of his way, is sure to *fall*. See Mal: 4.1. Upon their *Families*. *The Lord will destroy the house of the proud*, c: 15.25. *Pride will have a fall*, is so true a saying: that if we once see a man *proud*, we may conclude, whereto he will. For he is fallen* *with*

* Illa prorsus ruina, quæ fit in occulto, præcedit ruinam, quæ fit in manifesto: dum illa ruina non esse putatur, *August. de civ. Dei. l.* 14. *c.* 13.

God

God already: dead in *Law*, there wants only *execution*. 'Tis God's way, when hee will *destroy* a man *to the purpose*: to let him get up *high*: and then his *fall* will bee the *greater*. Thus much is implied (viz: that *pride* is commonly both a *signe*, or *a means* of a man's ruine) in these words, *Pride goeth before destruction, and a haughty spirit before a fall*, Prov: 16.18. See c: 18.12. *Jeremiah* knew this very well: and that was it that made him mourne so bitterly for the *pride* of the Israelites: *But if yee will not heare it, my soule shall weep in secret places for your pride*, Jer: 13.17. Why? because he was *certaine* now, that their *captivity* was determined: as certaine, as if it were already *fulfilled*. for so he speaks in the same verse, *Because the Lords flock* Is *carried away*. See his *mourning* (for he was a man of a very *pitifull* spirit; witnesse his *Lamentations*: otherwise hee would never have mourned for *proud men*, above any) for *Moab's destruction* for the like cause, c. 48, 28. 31. It was said above, *If yee will not heare it, my soule shall weep for your pride*. Now give me leave upon these words, to take occasion to tell you, that (as I take it) both here and in several other places of the *Prophets* when complaint is made of the *pride* of the Israelites, it is chiefly meant of *stiffenesse* and *stoutnesse* of

of *spirit*, in not *believing** and *fearing* God's *threats* and *judgements*. And so in the *Proverbs* and elsewhere, I believe it is many times meant of stoutnesse of spirit in *refusing* to *heare instruction*: as ch: 13.10. &c. I say, *pride* (in the *Scripture*) is many times meant of *pride towards God*; as well as towards *men*.

5 *Being condemned to hell* (if τὸ κρῖμα τοῦ διαβόλου be rightly rendred) *Not a Novice*[a] *lest being lifted up with pride, he fall into the condemnation of the divell.* 1 Tim. 3. 6. Yea though you should in this place translate otherwise then we have translated: yet nevertheiesse will *proud men* have cause to feare this *punishment*, because it was the *Divels punishment*, and inflicted upon him for *this sinne*: as most Divines say; and as it may seeme to be proved by those wordes of *Jude* vere 6. Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν. *And the Angels which kept not their first estate but left their own habitation, &c.* For though the word τηρήσαντας (*kept*) may seem to imply rather

* *In two places of the* Psalmes, *viz.* Ps. 31. 23 & Ps. 101 6 *you have* faithfull, *and* proud, *opposed one to the other, though (as I have elsewhere said) in the* old Testament, *by* faithfull, *is meant* trusty; *or, one that may be believed: rather then* one that will believe.

[a] μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ διαβόλου, *The Vulgar translate* κρῖμα, Judicium. *Beza is indifferent, for* criminationem, *or*, condemnationem. *& Erasmus renders* διαβόλου calumniatoris, *as he doth* Eph. 4. 27.

ther *regard*, then *contentednesse*, in *keeping*: (as in *keeping* the *Commandements*, or the like: for so it is oftenest used) and so consequently that ἀρχὴν may not be translated otherwise then with Beza, *Originem*; or with us, *first estate*, cautiously and dubiously. yet it being said, τὴν ΕΑΥΤΩΝ ἀρχὴν (*their* OWNE *first estate*) and not only τὴν ἀρχὴν ἑαυτῶν (as it is afterward τὸ ΙΔΙΟΝ * οἰκητήριον, *their* OWNE *habitation.*) though this be not *so much*, yet it may be of *some moment*, to make us incline to the translation of the *Vulgar*, who translate it *principatũ*, *principality*: so that we may render it, *first* STATE; as well as *first* ESTATE: making ἀρχὴν to be understood of *honour*. Now hereby the *ambition* of the *Angels*, in desiring to be equall with God, having an honourable condition of their owne already, is not onely *expressed*, but *aggravated*. What ever the *Divel's* sinne was: First, he couldnot deserve *such a punishment* as he had, for any sinne, better then for such *pride* & *ambition*: if being as high as heaven already, he desired to be higher yet. 2 No *other punishment* could have beene so suitable either to the *sinne* of *pride*; or to that rule of Gods providence of *abasing the proud*, &c. If being as *high as heaven*; he was *abased* as *low* as *hell*. Thus you see, what a *numerous* traine of *Pursuyvants* attend the

* *Which is not an expression of their punishment but of their sin, as the former part of the verse is, as appeares by the conjunction* ἀλλὰ.

proud

proud man: enough to frighten him in for all his ſtomack, if he would but vouchſafe to *look behind* * *him*. And therefore well might *David* ſay, that God PLENTIFULLY *reWardeth the proud doer*, Pſ. 31.23. and I may juſtly cry with Iſaiah, *Woe to the crowne of pride* c. 28. 1.

* Sequitur ſuperbos ultor à tergo deus. *Sen.*

But were there never a one of theſe places of Scripture, to *threaten* a *proud man* withall: yet hath he juſt cauſe of fearing *many evills* and *puniſhments*, even from the very *nature* and quality of his *ſinne*: that which the *Scripture* alſo takes notice of, as

1 Becauſe it makes him *contentious*: (and he that is ſo, can never live a *quiet* life.) *Only by pride cometh contention*, Prov: 13.10.

2 Becauſe it makes him *hated*. *Him that hath a high looke, and a proud heart, I will not ſuffer*, Pſ. 101.5. *I did not* EATE *with him* *, ſome tranſlate. Others, *I could not* BE *with him*.

* *The Sept. tuag. & ſo the Rom Pſal.*

3 Becauſe it makes him thinke, he is *ſecure*, and ſo *deceives* him; as it did *Edom*. *The pride of thine heart hath deceived thee, thou that dwelleſt in the clefts of the rocks* Obad: 3. * *Hierom.*

4 Becauſe it makes them *impudent in ſinning*, ſo that they *declare* * their *iniquities*; and cauſe God to puniſh many times, when elſe he would not. *The pride of Iſrael doth* * *Iſa* 3.9.

testifie to (or *in*) *his face*, Hos.5.5. *Hebr. The pride* * *of Israel doth answer** *in his face*. now whether by *answer*, be here intended, *Ephraim*, and *Israel* their *likenesse* one to another in *pride*: (as it may seeme to be, because in the verses before, they are complained of together, and here in this verse it is immediately added, *Therefore shall Israel and Ephraim fall in their iniquity:*) or, whether it be meant of a defending of sinne in not *hiding* it, but *acknowledging* it, and replying in the defence of it, when they were reproved: as it is said in *Esaiah* (c.3.9.) *The* * *acknowledgement of their face doth answer in* them (or *against* them: or as we translate, *The shew of the Countenance doth witnesse against them*) either way it will be *impudence* enough. for they should have beene *ashamed* of one another; and *layne* their *hands* upon their *mouthes*. No sinner can be so easily *condemned* for sinne, as a *proud man*; because he needs no *witnesse*. He will confesse it, (shall I say?) or rather, *boast* of it of himselfe. *A man's pride will bring him low*, Prov. 29. 23. you need have nothing else to do it. *Proud* men *reward evill to themselves*, none like them. And therefore *woe* unto them, Isa. 3. 9. See of this *Pride towards God*, in the Chapter of *Impudence*.

* ועניה גאוז ישראל בפניו

* Respondebit Hieron. *as it is said*, Prov. 27.19. Face answereth face.

* הכרת פניהם ענתה בם

Punishment

Punishments *.

See Incorrigiblenes.

Such as are not *bettered* by them, have cause to feare:

1 If the punishments are *other mens*; the *same*, or rather *worse*. especially, if they knew they were inflicted for the *same sinnes*, that they commit. For when *Judah* committed the *same sinnes* of spirituall *adultery*, for which God had put away Israel into captivity before: having an intention thus to punish them, hee made his complaint in these words, *But shee returned not: and her treacherous sister Judah saw it. And I saw, when for all the causes whereby back-sliding Israel committed adultery, I had put her away and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and plaid the harlot also*, Jer: 3. 8. And it follows v. 11. *The back-sliding Israel hath justified her selfe more then treacherous Judah. I saw*] Me thinkes, I see God, when he hath punished any one, like a *schoolemaster* when he hath whipt a boy, *looking* upon the rest, to see how they stand in awe: and observing more then, than at other times, how they amend their carriage. See this complaint of *Judah's* not taking example by his judgments upon Israel, under the names of *Aholah* and *Aholibah* (*A-*

holah for Israel, & *Aholibah* for *Judah*) Ezek. 23.

2 *If their own*; The *addition of more. But the hypocrites in heart heap up wrath, they cry not when he bindeth them* Job. 36. 13.

3 If both *their own*, and *other mens*; The *Extremity* of *punishment*, or, the *execution* of that *punishment*, which those *lesser punishmēts* were used as *meanes* to make them *escape*. especially, if they were *peculiar*, and *distinguishing*. And for proofe of this, there is a notable place in *Amos*: which, because it is so *pathetick*, I wil not think much to transcribe to your hands. *And I also have given you cleanneſſe of teeth in all your cities, and want of bread in all your places:* YET *have yee not returned unto me saith the Lord. And I also have withholden the raine from you, when there was yet three months to the harveſt, and I caused it to raine upon one city, and caused it not to raine upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drinke water: but they were not satisfied:* YET *have yee not returned unto mee saith the Lord. I have smitten you with blasting and mildew; when your gardens and your vineyards, and your figtrees, and your olive trees encreased, the palmerworm devoured thē:* YET *have yee not returned unto mee, saith*

the

the Lord. I have ſent among you the peſtilence, after the manner of Ægypt, your young men have I ſlaine with the ſword, and have taken away your horſes, and I have made the ſtinke of your camps to come up unto your noſtrills, YET *have yee not returned unto me ſaith the Lord. I have overthrowne ſome of you as God overthrew Sodom and Gomorrah, & yee were as a firebrand pluckt out of the burning,* YET *have ye not returned unto mee, ſaith the Lord,* Amos, 4, 6. to 12.

YET *have yee not returned*] you have this *cõplaint* no leſſe thē *five times*. to ſhew, how *tenderly* God tooke it, and how *inexcuſable* they were, that they were not *recalled*, though he had *called* to them ſo *often*, & ſo *loud* & that by ſo *many* & *great puniſhments*. But what does he *threaten* them with, after this long *complaint*? doubtleſſe that which is *ſevere enough*. but it is not expreſſed. only he ſaies, *I herefore thus will I doe unto thee, O Iſrael*, viz: which, though ſome referre to that which was *threatned* before ver. 2. viz: *taking them away with hooks, &c.* yet others more probably; becauſe that puniſhment ſeemes to be leſſe then *other puniſhments* here mentioned; and becauſe it is not likely they would be frighted with *leſſe*, who were not frighted with *greater*; make it to be an *apoſiopeſis*, or *figurative expreſſion* of the *greatnes*

of the *punishment* by not *expressing* it. As if he had said, *I know what I will doe*; or, *I will doe as I purposed*.

*Like Virgil, Quos Ego —— Aen. 1.

How guilty have we of *this Nation* beene of this *sinne*, especially of late yeares! Who though so many of *God's judgements have been abroad in the earth, yet have not learned righteousnesse*. I am *confident* more guilty, then we dare be *againe:* would we but consider, that God is litle lesse *angry*, for not *taking notice of his judgments*, then he would be, if he should speake to us with his owne voice from heaven, and we should stop our eares: which I am cõfident none of us would dare to doe. All *punishments** are *documents*, (to teach us:) & so they are intended, both by *God* and *man* *. In the book of *Ezekiel*, c. 16. v. 56. where we translate, *Thy sister Sodom was not mentioned* * &c. The *Chald: paraphrast*, saies, *was not for instruction.* the word, in the Heb. are לֹא הָיְתָה לִשְׁמוּעָה בְּפִיךְ *was not in thy mouth for hearing* (or, *a report.*) They had quite forgot the *destruction* of *Sodom:* there was no more speech of it. (God's people should love to bee *talking*, and *hearing* of his *judgements.*) So in *Jeremy* 46. 28. where we translate, *I will correct thee in measure:* He renders, *I will bring punishment upon theee to teach thee.* It is so much *God's intention*, & *expectation*, that we should

* παδήματα, μαθήματα.

* Nemo prudens punit quia peccatum est, sed ne peccetur. *Sen. l. 1. de Irâ. c. 16.*

learne

learne by other mens punishments: that when he threatned to *punish Jerusalem*, hee said he would make it an *instruction* [a], Ezek. 5. 15 It is likely, that many times God would not punish men in the *open sight of others* *; were it not that he would have others to feare *, and be *taught, not to doe after their Wickedneſſe* * Why should not *amendment*, and *punishment*, goe together? We use one word, *Correct*, to expresse both. And in *Hebrew* *, and *Greek*, † the same word signifies both, to *punish*, and to *teach*.

[a] מוסר Hieron. exemplum.
* Job. 34. 26.
b Pſ. 64. 9. Iſa. 25. 3.
c Ezek. 23. 48.
d יסר † παιδεύω.

Raſhneſſe punished,

With *Miscarriage*. *Without counsell, purposes are disappointed: but in the multitude of counsellours they are established*, Prov. 15. 22. *Counsell*] or *secret* [a], which in English we usually call *Counsell* *. *Taking counsell*, is as necessary, that our purposes *may be effected*: as *keeping counsell* is necessary, that they *may not be hindered* *. In the *story* of the *Maccabees*, it is said that *certaine Priests desirous to shew their valour, were slaine in battle for that they went about to fight unadvisedly*, 1 Mac. 5. 6, 7.

[a] סוד *Wee say, that is*, noe counsell.

* *The same word* εἰκῆ, *is used for* rashly, *and* in vaine.

* Q. Curtius (*speaking of* temerity *in* Souldiers) quæ ubi primum impetum effudit, velut quædam animalia amisso aculeo torpet. *Lib.* 4.

Reconciliation.

The *Neglect* of it.

Agree with thine adversary quickly while thou art in the way: lest at any time the adversary deliver thee to the Judge, & the Judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no meanes come out thence, till thou hast paid the utmost farthing, Mat:5.25,26.

Regeneration,

The *Want* of it.

Our Saviour told *Nicodemus* (a *Ruler* among the *Jewes*,) *Verily, verily I say unto thee, except a man be borne of water, and of the spirit, he cannot enter into the kingdome of heaven*, Joh:3.5.

Rejoycing at * other mens miseries,

See Not-pitying.

Whether the men are *godly*, or *wicked*, threatened

1 With *certaine Punishment. Who so mocketh the poore, reproacheth his maker: and hee that*

that is glad at calamities, shall not be unpunished, Prov: 17.5. *Shall not be unpunished.*] Perhaps it may be meant, *shall be punisht severely*. For it is an usuall *Hebraisme* in the *Scripture*, to speake by a λιτότης or ἐυφημία, of things that are *very bad*, whether *punishments* or *sinnes*: meaning the *more*, by *expressing* the *lesse*. At *Calamities*] *simply*, without expressing a *person*. as if *calamities* themselves, upon no *person*, and in no *case*, might be the *direct object* of our *joy*.

2 If they are our *enemies*, *God's turning away his wrath from them* (and perhaps *to us*) *Rejoyce not when thine enemie falleth: and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displease him, & he turn away his wrath from him*, Prov. 24. 17, 18. *Job* puts it among *those sinnes*, which if hee were guilty of, he *wisht*, or would be *contented*, that *any misery* might fall upon him. *If I rejoyced at the destruction* (or *misery*) *of him that hated me, or lift up my selfe, when evil found him*, Job 31.29 as if he had added, *I would have been contented, God should have done to me what he would. Lift up my selfe.*] The Sept. εἶπεν ἡ καρδία μου εὖγε, *if my heart*, (onely) *did say, 'tis good enough for him.* (a speech too often used.) *At the destruction*] in the Hebrew. בְּמֹצְאוֹ IN *the destruction* as if he would not rejoice, so much as at such a *time*

when

when his *enemie* was *destroyed*. Which is more then *Solomon's at*, or *for* *, in the place above quoted. (And indeed they are no *ordinary* acts of piety, which *Job* commends himselfe for in that Chapter.) But not more then *David practised*, to the purpose; not only *not rejoycing*, but *mourning at such times*: WHEN *they were sicke, my clothing was sackcloth*, Psal: 35.13.

* At calamities, *Hebr.* לאיד

But if the men are *godly*,
it is threatned,

With *God's exceeding great anger*, and the *like miseries* as *they* suffered. For now, it is true ἐπιχαιρεκακία. At the *miseries* of *wicked men*, wee *may* (The Philosopher * saies, wee *must*) ἀλύπως ἔχειν, *be without sorrow*: but at these we *may not*. There are severall instances for this. as, 1. the Ammonites, who rejoyced at the captivity of the Jewes. *Because, thou hast clapped thine hands, and stamped with the feet, and rejoyced in heart, with all thy despite, against the Land of Israel. Behold therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoyle to the heathen, and I will cut thee off from the people, and I will cause thee to perish out of the countries. I will destroy thee: & thou shall know that I am the Lord* Ezek, 25.6,7. 2 The *Tyrians* (though they *rejoyced*, because it would

* Aristot. Rhet. l. 1. c. 11. f. 20.

would be *for their owne good*) *because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me; I shall be replenished, now she is laid waste. Therefore thus saith the Lord I am against thee, O Tyrus* c. 26. 2, 3. 3 The people of *Seir. As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee. Thou shall be desolate O mount Seir, and all Idumea, even all of it: & they shall know that I am the Lord.* c 35. 15. Such *insulting wordes* at the *affliction* of the *godly*, though for shame of the world, men will not cõfesse they *intend* it so: yet do *indeede* strike at God. for I am sure, he would not complaine without cause: and yet in the chapter last quoted vers. 13, you finde him thus complaining, *Thus with your mouth yee have boasted against me, and have multiplied your words against me: I have heard them.*

Relapsing into sinne ✶ Punished,

See Apostacie.

With a *worse condition*. For the *Uncleane Spirit* when he *comes again* to a house which he hath *left*, will bring *seven more spirits* along with him; & keep it so strongly, that he will

will hardly be cast out. *When the uncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest,* (or *habitation*) *and findeth none. Then he saith, I will return unto my house, from whence I came: and when he is come he findeth it empty, swept, and garnished, then goeth he, and taketh with himselfe Seven** (or as many as can be gotten) *other Spirits worse then himselfe, and they enter in, and dwell therein,* (before he did but *lodge* there, but now he will *dwell*) *and the last state of that man is worse then the first.* Mat: 12. 43, 44, 45. Our Saviour saies thus *to the Jewes*. and his saying hath been verified *in them*: according to his prophecy in the same place, *Even thus shall it be also unto this wicked generation*

This Parable-like speech of his you have delivered by *Peter*, in *plainer termes*; as if hee had it in his minde to interpret it, *For if after they have escaped the pollution of the world* (*pollution, & unclean spirit*, answer very well) *through the knowledge of our Lord and Saviour Jesus Christ, they are entangled again therein, and overcome, the latter end is worse with them then the beginning*, 2 Pet. 2. 20. The *clean spirit* (if I may so call the *Holy Ghost*) when it hath left a man for a while: (as many times in a manner it doth) when it returnes againe, it comes with a great deale *more efficacy*. for it finds a man humbled for the want

* *This number is used to expresse a* full number, *or* measure, *as*, 1 *Sam.* 1. 5. *Isa.* 4. 1.

want of it, and empty. *Souldiers*, that have kept a Castle and lost it; if they take it againe, will goe neere to make it impregnable. If you consider it, you will finde it hold in *Spirituall*, *Civill*, and *Naturall* things: that *Returnes to former conditions* or *actions* (for the most part) *improve* them.

Threatned.

With a *worse punishment*. Our Saviour said to the man, whom he had cured of an *infirmity of* 38 *yeares*, *Sinne no more, lest a Worse thing come unto thee*, Joh: 5. 14.

Religion, and religious actions used for a cloak *

* *Comonly such as are thus used are* longer, *&* larger, *then ordinary: fit to make* cloakes *of:* For a pretence make long prayers. Mat. 23. 14.

Threatned.

1 With *Not being accepted*. Though they be of the *best sort*, even *free-will offerings*, nay the best of that sort, (I meane the *faireſt* and *best to look to*.) Thus was threatned *Saul's sparing* (forsooth) *the best of the Oxen and Sheep, to sacrifice to the Lord*, 1 Sam: 15. 21. (which was but a *pretext* to *cover* his *covetousnesse*, & his *disobedience*) for *Samuel* told him, *To obey is better then sacrifice*, verse 22. Thus the Israelites their *fasting for strife*,

Isa.

Isa 58.3,4,5. *Is it such a fast, that I have chosen?* v.5. So in Jeremy, (saies God) *What hath my beloved to doe in my house, seeing shee hath wrought lewdnesse with many?* ch:11.15. Our Saviour speaking of those, who denied to *profit* (or, *help*) their decaied *parents*, upon pretence that they had given their goods to the *Korban*, for the use of the Church & the poore; applies the complaint of the Prophet Isay, *In vaine doe they worship me*, Mark 7.7. See what an *Epiphonema*, *John* puts upon *Judas* his *charity* (forsooth) *to the poore*, (when he would have had the ointment spent upon our Saviour's feet, to have beene spent upon them) Joh.12.6. *This he said, not that he cared for the poore, but because he was a thiefe, and had the bag, and bare what was put therein.*

2 God's *not rewarding*, or, *satisfying them* (such as *Trust*, & *Reliance*) *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for mony, yet will they leane upon the Lord & say, is not the Lord among us? None evill can come upon us. Therefore shall Zion, for your sake bee plowed as a field*, Mic:3.11,12.

3 *God's abhorring of them. I the Lord love judgement, I hate robbery for burnt offerings*, Isa 61.8. Such *robberies*, the Scribes and Pharisees, to whom Christ spake those wordes before

before mentioned, were guilty of. who pretending they tooke it for *pious uses*, as for *offerings*, and the like; by this means, rooked the poore widows and orphanes of their livelyhood. God abhorres such *pretended religion*, as much as he did the *hire of an whore*, or, *the price of a dog*, brought into his house, though it were for a *vow*: *which*, he saith, *were an abomination to him*, Deut. 23. 18. It was the saying of an Heathen*, *that the Gods could not be made propitious with offering sacrifices to commit wickednesse.*

4 *God's being against them. Behold, I am against the Prophets, that use their tongues & say*, HE SAITH, Jer. 23. 31.

5 *God's severe punishing them.* For thus he complaines, *Whose possessours slay them, and hold themselves not guilty, and they that sell them, say, Blessed be the Lord, for I am rich*, Zach. 11. 5.

* Cic. pro Cluentio. Deorum mentes nõ contaminatâ superstitione neque ad scelus perficiendum cœsis hostiis posse placari.

Religion only in Shew.
Threatned.

1 With *Having no reward. Take heed that yee doe not your almes before men, to bee seen of them: otherwise yee have no reward of your father which is in heaven*, Mat. 6. 1. *No reward of your father.*] All the *reward* you have

have, is that which you do it for (& how can you expect any other?) viz. *The praise of men.* *They disfigure their faces that they may appeare unto men to fast, verily I say unto you: they have their reward*, Mat. 6. 16. *They have their reward*] they are *paid*: and let them look for nothing in *heaven* hereafter. Hitherto may you referre that in *Timothy*, (if you expound it of *fasting*, with Beza,) *Bodily exercise profiteth nothing*, 1 Ep. 4 8.

2 *Woe. Woe unto you, Scribes and Pharisees: for yee make cleane the outside of the cup, and the platter, but within they are full of extortion, and excesse*, Mat. 23. 25.

Repenting late

Strive to enter in at the strait gate. For many, I say unto you, Will seek (which doe not *strive*) *to enter in, and shall not be able. When once the master of the house is risen up, & hath shut to the doores: and yee begin to stand without, and to knock at the doore, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are* &c. Luk. 13. 24, 25.

*Non minus periculum est ex magnâ famâ quâ ex malâ, *Tac. in vit. Jul. Agri.*

Reported well of by all

*Woe * unto you, when all men shall speak well of you*, Luk. 6. 26. *Re-*

Reproaching
Threatned,

* See Mocking.

1 With *certaine punishment:* because God takes speciall notice of it. *Thou hast heard their reproach O Lord, and all their imaginations against me,* Lam: 3.61. Ps. 69.19. *Whosoever shall say to his brother Raka, shall be in* * *danger of the councell, but whosoever shall say thou foole, shall be in danger of hell fire,* Mat. 5. 22.

* *Vaine fellow. such as those* אנשים ריקים Jud. 11.3.

2 With *sad and heavy judgments,* denounced in *very angry expressions. I have heard the reproach of Moab, and the revilings of the children of Ammon; whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, & the children of Ammon as Gomorrah, even the breeding of nettles, and salt pits, and a perpetuall desolation. The residue of my people shall spoile thẽ, & the remnant of my people shall possesse them, Zeph:* 2. 8, 9. See Eze: 21.28. concerning the same people.

3 *Exclusion out of heaven. Nor revilers, nor extortioners shall inherit the kingdome of God,* 1. Cor: 6.10. Certainly a reviler is as *much out of charity* in his heart, as a man can be. and God lookes not so much to uncharitablenesse, what it is either in our

ſpeech or our actions (for that is according to our *power*) as what it is in our hearts.

There is an *example* or two of *reproachers* ſeverely *puniſhed*. 1 *Nahaſh* the Ammonite, when he beſieged Jabaſh Gilead; would not yeeld to the deſire of the inhabitants, to *enter into covenant with them*, although they profered to *ſerve* him; but with this *condition*, viz: that he might *thruſt out all their right eyes* *, *and lay it for a reproach upon all Iſrael*, 1 Sam: 11. 2. But the inhabitants ſent immediatly to Saul: who came with his army upon the *Ammonites in the morning watch*, *& ſlew them untill the heat of the day. And it came* [a] *to paſſe, that they which remained were ſcattered, ſo that two of them were not left together*, verſ. 11. 2 *Nabal* the *Carmelite*, when *David* ſent his ſervants to him for victualls for his men, gave them this *reproachfull* anſwer. *Who is David, and who is the ſon of Jeſſe? There be many ſervants now adaies, that break away every man from his maſter* [b]. 1 Sam: 25. 10. Now *which ſin* it was, that was *puniſhed*: whether his not *giving David proviſion*; or his *giving this reproachfull anſwer*; I knowe not

* Joſephus ſays, he did thus to all the Iſraelites, that he could take, that ſo being not well able to uſe their ſhield (which they held in their left hand) unleſſe they hindered their ſight; they might be made unfit for warre.

[a] Ariſtotle *in his* Politicks *l.* 5. *c.* 10. *among other* occaſions *of the* ruine of *States, brings this for one, and inſtances in the* conſpiracy *of* Decamnichus *againſt* Archelaus *for giving him to* Euripides *to be* whipt, *whom he had formerly* jeer'd *for his* ſtinking breath.

[b] *As they uſually doe in a* Civill warre.

not. But it is said in the same Chapter, v. 38. *And it came to passe about ten daies after, that the Lord smote Nabal that he died.* Had not his wife *Abigail pacified David* with a *present*, he had been kil'd by him before, ver. 33. but the *punishment* was more *notorious* this way, viz: by the *hand of God.*

Reproofe,
Such as doe not *Give* it

If *Parents*, they are sometimes punished by *God* (of which see in the Chapter of *Parents.*) Sometimes by *their children* themselves. Thus was *David* punished by his son *Adonijah*: of whō is it said, *that his father had not displeased him at any time, in saying, why hast thou done so?* 1 Kings 1. 6. But he took a course to work him trouble enough, to reward him for his gentlenesse: for *hee sought to make himselfe King.* ver. 5.

If they are *God's Ministers*; I know not what they may expect. Their case is bad enough doubtlesse: as you may gather by the Prophet Isai's words (if the *Latine translation* be right) *Woe unto me, because* I have held my peace*, ch. 6. 5. Those who follow this *translation*, some of them interpret it, of the Prophet's *not reproving King Uzziah* so boldly

* *We translate*, for I am undone, *The Hebrew which we have is* כִּי נִדְמֵיתִי,

boldly as he ſhould, for medling with the Prieſts office, 2 Chr. 26. 16. Others, becauſe he did not ſee him *putt out of the City*, according to the Law for the Lepers, *Lev.* 13. 46. But this laſt we have the leſſe cauſe to ſuſpect, for what is ſaid in that chapter but now quoted, v. 21: viz. *That he dwelt in a ſeverall houſe.*

Such as doe not *Take* it, puniſhed,

1 With *Errour. He is in the way of life that keepeth inſtruction: but he that refuſeth reproofe, erreth.* Prov. 10. 17.

2 *Deſtruction. Correction is grievous unto him that forſaketh the way; and he that hateth reproofe ſhall die.* Prov. 15. 10. *The way*, againe; as it was before. For there is no *other way*, to come to life. The *horſe* that will not *follow* the *reines:* and the *traveller*, that will not *hearken* to him, that tels him when he is *Out*; eſpecially where there are *ſo many turnings*: how is it likely, they can be in the right? *Shall die*] and that *ſhamefullly*: τελὸ πᾶσιν αἰσχρῶς, *make a ſhamefull end*, ſo the Sept. tranſlate. And this is often ſeen. *ſtubborne*, and *ſelf-willed* men, how are they *aſhamed* to *ſhew their faces*, when they *miſcarry*! having nothing to ſay *for*, and nobody to ſpeake *againſt* but, *themſelves.*

They

They miscarry *shamefully*, and they miscarry *suddenly* (for they must of necessity, if they will not *take warning*.) *He that being often reproved hardeneth his neck*, (for he *keeps going* notwithstanding, and every step brings him neerer to the pit) *shall suddenly be destroyed, and that without remedy*, Prov. 29.1. *Basil* being asked, *With what mind a man should take reproofe?* answered, *with the same that a man should take a medicine, being in a dangerous disease.*

Cyprian's * punishment for such men is *Excommunication.*

* Ep. 61. ad Pomp.

Revenging.

God threatens to punish it severely.

1 In the *Edomites. Thus saith the Lord God, because that Edom hath dealt against the house of Judah, by taking vengeance; and hath greatly offended, and * revenged*, (or, hath greatly offended in *revenging*) *himselfe upon them. Therefore thus saith the Lord God, I will stretch out mine hand upon Edom, and will cut off man and beast, &c. And I will lay vengeance upon Edom, &c.* Ezek. 25.12, 13, 14.

* ἐν τῷ ἐκδικῆσαι.

2 In the *Philistins. Because the Philistins have dealt by revenge, and have taken vengeance with a despitefull heart, to destroy it, for*

the old hatred. Therefore thus saith the Lord behold I will stretch out my hand upon the Philistines, &c. and I will execute great vengeance, &c. Dealt by vengeance] as if their dealing with the Israelites as they did, had not *been so bad if* it had not bin in *Way of revenge Great Vengeance*]or, *vengeances*, (so it is in the originall.) *great*, and *vengeances too. Vengeance*] viz: for *vengeance*; after the usuall way, in most of the threats in the Prophets, of *punishing like with like.*

Riches.

Such as *gaine them wrongfully* threatned,

1 With Not-being the *better* for them. (which is no small punishment, considering what *paines* they are at in *gathering* them.) *Treasures of Wickednesse profit nothing, but righteousnesse delivereth from Death,* Prov. 10.2 At least in the end, they will be so punished. *An inheritance may be gotten hastily, in the beginning, but the end thereof shall not be blessed,* ch 20,21. See ch 21.6.

2 *The diminishing of those riches thus gotten;* (as it is commonly seen, that they moulder away they know not how) *Wealth gotten by vanity shalbe diminished, but he that gathereth by labour shall encrease,* Prov. 13.11.

Poverty

3 *Poverty. He that hasteth to be rich hath an evill eye, and considereth not that poverty shall come upon him* ch 28, 22. *wealth hastily gotten*, is like a *child borne before his time*; which cannot be *long-lived*. And indeed, there are few *rare-ripes*, but are soon rotten; whether in *wealth*, *wisdome*, or *learning*. *He that hasteth*] There is little difference betweene him *that hasteth to be rich*, and him *that getteth riches wrongfully*. For he that is *hasty*, and *greedy*; if hee cānot do it by right: (yea though he can; if that way be *long about*; as usually it is) will do it by *wrong*. *Poverty shall come upon him*] one way or other. Either *he* shal be taken frō his *riches by captivity*, or such like punishment; as the Jewes were; *As the partrich sitteth on egges, and hatcheth them not: so hee that getteth riches, and not by right, shall leave them in the midst of his dayes: and in the end shall be a foole* Jer: 17, 11. Or else *his riches* * shall be taken from *him*, the same way that hee got them. for so the Israelites are threatned *Who store up violence and robbery in their palaces Therefore thus saith the Lord God, an adversary there shall be round about the Land, and he shall bring downe thy strength from thee, and thy palaces shall be spoyled, Amos* 3, 11. *Store up violence and robbery*.] The Scripture in diverse places calleth * things that

* *See a notable place more*, Job 20, 21, 22.

* Job 15. 34 Hab. 2 9.

men have wrongfully gotten, by the names of the *sinnes:* & indeed tis *they*, that will stick longest with them. See almost the like threat against the *Chaldeans*, Hab. 2. 6,7,8. *In the end shall bee a foole.*] or, *shall appear to be so*; or, *be so accounted For the present*, he is only counted wise, that hath *worldly cunning* to *gett wealth*; and the *honest simple*-dealing man, is counted a *foole.* (insomuch that *honest*, & *simple*, are come to be used for the same with *foolish.*) But in the *end* it shall appeare, who was indeede most wise, and who tooke the wisest course.

4 In his *poverty in temporall things poverty* likewise in *Spirituall* things; the onely thing that makes that poverty *intolerable. The Lord will not suffer the soule of the righteous to famish*; *but he casteth away the substance of the wicked* Prov: 10,3 (for though the *Hebrew word* for *soule*, be most commonly meant otherwise, then in a *Spirituall sense:* yet by the words * in the former *verse*, it seems to be so meant here, and so *Jerom* expounds it.) *Casteth away.*]He doth but *gently take away* a *godly man's* substance, and put *spirituall things* in the roome, for a supply. But the *wicked* man's substance he *casts* away *in anger*; & lookes no more after him.

5 *The disposall of his wealth* (first, or last) to the *mercifull*, whom he never *imitated*; and

and the *poore* whom he never *reliev'd*. *He that by usury and unjust gaine, increaseth his substance, hee shall gather it for him, that will pity the poore*, Prov.28.8.

These which I have nam'd, are *very usuall waies* of punishing Such men: I meane in the *riches* themselves, which they have *wrongfully gotten*. And although, perhaps, for the most part, *punishments of this sort* are *slowe* of coming; (viz: after the death of the parties:) Yet many times you may see them *Speedily* executed; so that the parties themselves, shall plainly perceive a *curse* attending their *dishoneſt gain*. Such is that by the *hād of God*, in *not prospering* those things, in, and about which, their *wrongs* were *practised*: such as Job speaks of, *If my Land cry against me, or that the furrowes likewise thereof cōplain. If I have eaten the fruits thereof without money, or have caused the owners thereof to loose their life. Let thistles grow in stead of wheat, and cockle instead of barley.* They are his last words, ch.31.38 39.40.

After all this you may say, that you often see the contrary; and that such men come in *no misfortune* at all. And I grant, they may be punish'd either so *invisibly*, as few: or with such *manner* of *punishments*; as none but *discerning Spirits*, may *take nocice of*, as *inflicted for such a* sinne. But that hereafter;

and

and even now, one way or other (corporally, or spiritually) they shall be punish'd: I may undertake to assure you. *for God cannot suffer it, *As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich; They are waxen fatt, they shine, yea they overpasse the deeds of the wicked: they judge not the cause of the fatherlesse; yet they prosper: and the right of the needy doe they not judge. Shall I not visit for these things saith the Lord,* Jer. 5.27.28.29.

* Pagnin *in that place but now quoted, Prov.* 10 30 *translates, for* casts away the substance of the wicked; Shall overthrow the wicked for their riches: *meaning, which they have* wrongfully gotten.

Such as trust *in them,* punished,

1 With a *Fall*: for they *leane* upon that which cannot *support* them, *He that trusteth in riches, shall fall, but the righteous shall flourish as a branch,* Prov: 11,28.

2 *Death the sooner*: when they have *most Wealth,* & *most Confidence*: to shew the *vanity* of their *confidence*. I *will say to my soul,* (quoth the *rich man* in our *Saviour's parable* Luk. 12) *Soule, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

But

But God ſaid unto him; thou foole, this night thy ſoule ſhall be required of thee, then whoſe ſhall theſe things, which thou haſt provided. Luk. 12, 20. *Death temporall* is the leaſt that is here meant; and of this we have *frequent experience.*

3 *Excluſion out of heaven. It is eaſier for a Camel, to goe through the eye of a needle; then for a rich man, to enter into the kingdome of heaven* Mark. 10 25. It is meant of him that *truſts in his riches*; for our Saviour himſelfe expounds it ſo verſ. 24. Not only him that truſts in them, & therefore *keeps* them (ſuch a one, as ſeems to be meant in that place of the *proverbs* but now cited:) but him that truſts in them, and therefore *beſtowes* them. and ſo even the *the righteous man* (or, *the charitable man: for ſo* it is often meant) let *him be* never ſo *righteous*; ſhall fall, as well as the other.

Doubtleſſe, truſting in riches will be *puniſhed*, & *puniſhed with much rigour.* For thus ſpeakes Job, *If I have made gold my hope, or have ſaid to the fine gold, Thou art my confidence* chap: 31, 24. and afterward addes, *This were alſo an iniquity to be puniſhed by the Judge* v: 28: or (as the Hebrew is) *an iniquity of the judges.* As if hee had ſaid, I *ſhould anſwer for ſuch a ſin, not before a mercifull God; but a juſt Judge. It is not a ſin of the Preiſts,** * Levit. 4.

like

like a sin of ignorance, for which the Preists may make mine atonement with an offering. No, it is scelus gladii, a sin which I must be certainly punished for, by the judge.* And the *reason* which he adds, is, *For I should have denied the God that is above.* I have applyed these words to the 24 vers. because I met with no answer to his I F, betwixt this and that: and because the *reason* agrees as well with *this** sin, mentioned in that verse; as with the other mentioned in the 27 [a] viz. the sinne of *Idolatry*. Now as *Job joynes* the *sin* of *trusting in riches*, with *Idolatry*: so the *Apostle* gives *Covetousnesse* the very *name* of Idolatry Colos.3, 5. which name it cannot have for any *reason*, so well, as because of *this sinne*, which *covetous* men are usually guilty of. See in the chapter of *covetousnesse*.

* Job.19 29.

* Prov.30.9. give me neither poverty nor riches, lest I be full and DENY thee.

[a] If I beheld the Sun when it shined, or the moone, walking in brightnesse: and my heart hath beene secretly enticed, or my mouth hath kissed my hand This also were an iniquity to be punished by the Judge, for I should have denied the God that is above.

Such as *love them too much* (though they came *lawfully* to them,)

They are alwaies punished with *Want of satisfaction. He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance, with encrease*, Eccels, 5.10 He that *hath* it, and doth *not love* it, though he cannot be satisfied

satisfied BY it, (as he cannot by any thing besides God,) yet he may be satisfied *with* it, that is, have so much as to desire no more; or, have what hee hath with *rest* and *content*; which he that *loves* it, never will. This punishment of *not-being satisfied*, is a sore punishment; and it is very usuall with God to punish wicked men with it; as I have hinted elsewhere, See also Ezek. 7.19.

They have cause to feare *other punishments by the hand of God.* For Job in the place last quoted, immediately after those words, *If I made gold my hope* (as indeed *love* of *riches*, and *confidence* in them, more or lesse, usually goe together; though we doe not perceive it) added also, *If I rejoyced because my wealth was great, and because mine hand had gotten much*, vers. 25. See for this also in *Covetousnesse.*

Rich and wicked

The Scripture speaks against them thus,

1 That they *cannot prosper. The sunne is no sooner risen with a burning heat, but it withereth the grasse, and the flower thereof falleth, and the grace of the fashion of it perisheth. so also shall the rich man fade away in his waies.* Jam: 1.11. They *spring as grasse*, Psal: 92.7. But it is but as *grasse*. for like *grasse* they *wither*, Psal: 102.11: and in *litle time, like* the

grasse

graſſe upon the top of a houſe, Pſal: 129. 6. *They* are *fading* every way. What they *have*, is *fading*: and they *doe* nothing, that will *laſt*, and *ſtand* by them, when what they *have*, *faileth* *. All their treaſure is on *earth*. They have none in * *Heaven*; neither doe they care to lay up any * there, and therefore they muſt not think to be able to *live* there: eſpecially having no *friends* there neither, to entertaine them. Luk. 16. 9. They have nothing whereon to *build* any hope: for they doe not *lay up a good foundation for the time to come*; 1 Tim: 6. 18, 19. *This life's joy*, and *pleaſure*, & *content*, is all that *wicked rich men* look after. And yet they miſſe of thoſe too. For even *this life* is never the *better* for *riches*, (or, for *having more then others*) in regard that a *man's life conſiſteth not in the abundance of things which he* * *poſſeſſeth*, (or, a *man's living upon his eſtate*, *is not according to his having more then another*) Luk: 12. 15. which was a *reaſon* our Saviour uſed, to diſſwade his Diſciples from *greedineſſe* of having [a] *more wealth*, one then another. Nay it is uſually the *worſe*, as will appeare in the enſuing *puniſhments*.

* Luk. 16. 9.
* Matt. 19. 20.
* Matt. 6. 20.
* ἐν τῷ πλεονεκτεῖν τινὶ ζωὴ αὐτῷ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.
[a] πλεονεξία of which ſee in Covetouſneſſe.

2 That they *ſhall be*; nay, that they *are* very *miſerable*, in regard of ſundry *evills* and

puniſh-

punishments; some of which arise meerely from their *wealth*: so that the preacher had very good cause to say, *There is a sore evill which I have seen under the sun, riches kept for the owners thereof, to their hurt*, Eccles, 5. 13. *Kept* FOR *them*] as who would say, *kept by God, as a scourge to punish them*: not, *kept* BY. for *Wicked men are not masters*, but *slaves* of their *wealth*. which they doe not so much *use*, as they are *abused* by it.

Now those *evills* or *punishments* are,

1 *Want of sleep*, either through *intemperate use*, or *immoderate love* of what they have. *The sleep of a labouring man is sweet, whether he eat litle or much: but the abundance of the rich, will not suffer him to sleep*, Eccles 5. 12.

2 *Trouble. In the house of the righteous is much treasure*, (and that is all; without any *sorrow added* with it, Prov: 10. 22.) *but in the revenues of the wicked is trouble.* Prov. 15. 6.

3 Being *deceived by their riches*, many waies; as by *security* *, *pride*, *&c.* but especially that which our Saviour speakes of. *He that received the word among thornes*, (a very good name for riches) *is he that heares the word, and the cares of this world, and the deceitfulnesse of riches choak the word, and he becometh unfruitfull*, Matt. 13. no feare of the *godly*

* *Their riches are given them with this* curse, *viz. to make thē* secure, *and* confident לבטח *Job* 24. 23

godly rich man his being much *deceived*, for he will be sure to be farre enough from the *thornes*, when he receives the word. His riches shall not be in his *heart*, where the word is to come: so that he will not receive it *among thornes*.

4 *A diminishing, and decay of their Riches, they know not how. Ye looked for much: and loe, it came to Little: and When ye brought it home I did blow upon it. Why? saith the Lord of hosts. because of my house: that is waste, and ye run every man unto his owne house* Hag:1,9. They that *seek* the *worst things first*, are usually punished with *not finding the best*, when they seek them. Whereas, if we first seek the *Kingdome of God, and the righteousnesse thereof*, we may not only have that, which we seek for; but those other things also added unto us over & above, before ever we seeke them. Usually those *things prosper most*, that are *least cared for*. And it is commonly seen in *persons* too, that they have most *health*, & *wealth*, when they are *least sollicitous* for it.

5 *Taking away* of their *false riches*, for *abusing them to sinne*. So the Jewes were punished for *abusing* their riches to the service of *Baal*: to whom they sacrificed, & made his Images of their gold and silver. *For she did not know that I* (and not Baal) *gave her corn, and wine, and oyle; and multiplied her silver and*

and gold, which they prepared for Baal. Therefore will I returne, & take away my corne (for it is not Baal's; & *they* have forfeited their right) *in the time thereof, and my wine in the season thereof, and I will* [a] *recover my wooll and my flax given to cover her nakednesse* Hos. 2, 8, 9. See Ezek: [b] 7, 19, 20, 21. for there, (according to the *latin translation thereof*, for, *therein*) speech is made of the like *abuse* of their *Jewels* and *ornaments* for the making of *images*, (as they made the *golden calfe*, Exod: 32, 2.)

6 *Deniall of the true Riches* (*grace* & the *Gospel.*) For they are not fit to be intrusted with *greater* and *better* things, who were not faithfull in *lesse* and *worse*. *If therefore ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches?* Luk. 16. 12. So that 'tis as *Mary* said, *He hath filled the hungry with good things, and the rich he hath sent empty away*, Luk 1. 51.

7 At his death, *The taking away of his soule by the divells*,* and not by *God*: (because it is God that thus speakes.) or the taking it away by God in an angry manner

[a] *In the Latin translation it is*, deliver: *as if it were a* bōdage *to the creatures; to be subject by force, to be used to other purposes, then for which they were intended, according to that* Rom. 8. 2.

[b] As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and of their detestable things therein: therfore have I set it far from them v. 20.

* Απαιτοῦσι τὴν ψυχὴν for, *though the word be* impersonally *used after the Hebrew manner: yet I think it is seldome spoken, but of a* third person. ὥσπερ γὰρ τινες ἀπὸ εἰς φορολόγοι, φοβεροὶ ἄγγελοι τὴν ψυχὴν σου ἀπαιτοῦσιν ἄκοντες. Theoph.

with a resolution to *execute justice:* which will come to all as bad. *Thou foole, this night thy soule shall be required of thee. then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himselfe, and is not rich towards God,* Luk. 12, 20, 21. For though this may be also meant of *temporall death*: (as I have made use of it before:) yet is it *cheifely* meant of *eternal death*. For otherwise, here were little more threatened, to him that is *not Rich* towards God; then what is common to him that *is*.

8 After Death (for an answer to that question, *Whose shall these things be?*) *The dispossall of his estate to the godly* (whom he *hated*; and therefore is it a *great punishment*.) *A good man leaveth his inheritance to his childrens children, But the wealth of the * sinner is laid up for the just,* Prov. 13. 22. See *Job* 27. 16, 17.

* *Especially that of the* sinner in getting. De male quæsitis vix gaudet tertius hæres, *whose wealth, his childrens children, seldome enjoy.*

9 *Not having an other estate to recompence it. Woe unto you that are rich, for ye have received your consolation,* Luk: 6. 24. They have their *portion in this life*, and they *accept* of it, without *caring* for more: and no more they are like to have, *Ps*: 17. 14.

10 *Eternall destruction* (as if they were not *fed* but for the *slaughter.*) *When the wicked spring as the grasse, & whē all the workers of iniquity*

quity do flouriſh: it is, that they ſhall be deſtroy-for ever, Pſ: 92. 7. Either the *waſting* of the creatures *abuſed* through *luxurie*: or the *ruſt* of the money *not uſed at all* through covetouſneſſe, will riſe up in judgment againſt them. *Goe to now, ye Rich-men: weepe and howle for your miſeries, that ſhall come upon you. Your riches are corrupted, and your garments moath eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a Witneſſe againſt you, and ſhall eate your fleſh as it were fire. Ye have heaped treaſure together for the laſt day:* Jam: 5. 1,2,3. A *Rich wicked man* is like one, that is made a *Steward of a great eſtate*, and is an *unthrift*. He can give no *good account*: & yet hath a *great* account to give. And therefore his *condition* muſt needs be *exceeding miſerable*.

Sabbath-breaking.

The *puniſhments* for it, which wee may finde in the Scriptures, are

1 *No-profit by that work, in doing where of it was broken.* They that ſought for *Manna* upon the Sabbath day, could find none. *Exod.* 16.27.

2 *Death. Every one that defileth it, ſhall ſurely be put to death. For whoſoever doth any worke therein, that ſoule ſhall be cut off frõ amongſt his people.* Exod: 31.14. See againe v. 15.

15. *Whosoever doth any worke in the Sabbath day, he shall surely be put to death.* This punishment was executed when the Israelites were in the wilderneſſe, upon him that *gathered ſticks* upon this day, Num: 15.36 and that by ſpeciall order from God: of whom they inquired, what they ſhould doe with him, not out of ignorance of the *law*, which had been declared unto them:) but of the *fact*: which becauſe it ſeemed ſo ſmall a matter, they knew not whether it were a *breach* of the Law, or no.

3 *Miſery upon Whole Countries or Nations. What evill thing is this, that yee doe & profane the ſabbath day? Did not your Fathers thus? And did not God bring all this evill upon us, and upon this City? Yet yee bring more wrath upon Iſrael by profaning the ſabbath.* Neh: 13.18. They are the words of *Nehemiah* to the Jews: who brake the ſabbath by *treading wine-preſſes, houſing of fruit, ſelling victuals*, and going with carriages. You have a very dreadfull threat in Jeremy, there where onely the *laſt* of theſe is *mentioned*: *But if yee will not hearken unto me, to hallow the ſabbath day, and not to beare a burden, even entering in at the gates of Jeruſalem: then will I kindle a fire in the gates thereof; and it ſhall devoure the palaces of Jeruſalem, and it ſhall not be quenched*, Jer: 17.27. *Even entring*

in

in] Though the things were carried *into* the city for which there might bee more *use* and *neceſſitie* pleaded Yea, and though they were carried by *ſtrangers* (whom they ought to have hindered.) Ezekiel in ch: 20. relating to the Jewes, the ſtory of their fathers carriage in the wilderneſſe, (*how they walked not in God's ſtatutes, but deſpiſed his judgements*; for which they had ſeverer judgements *threatned* them, then thoſe, which were *inflicted*: which were ſome of them very dreadfull ones) *mentions* no ſin but this: as you may ſee verſ. 13, 16, 21. Only verſ 24 *Idolatry** is mentioned along with it. Nay, in the *Prieſts*, only *negligence in ſeeing it ſtrictly kept*, and *conniving* at the *breach* of it, or, *hiding their eyes from the ſabbaths*, (as the expreſſion is) Ezek: 22 26 is reckoned for one of the cauſes of that ſevere puniſhment mentioned ver. 31. *Therefore have I powred out mine indignation upon them, I have conſumed them with the fire of my wrath.* In the 23 Chap. of that prophecy, where *ſeverall puniſhments* are *threatned*, and their *cauſes declared*. *Sabbath breaking* is made an *aggravation* after *adultery*, *murder* and *idolatry*. for complaint being made of them, ver. 37. it is added ver: 38. MOREOVER *this they have done unto me, they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.*

* *Some underſtand by* Sabbaths, *Feaſts only, But (I believe) in that ſenſe it is not uſed to be ſaid* my, *but* your Sabbaths.

Sacriledge.

It is threatned with a *Curse*. *Will a man rob God? Yet yee have robbed mee. But yee say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation*, Mal. 3.8,9.

It hath been punished.

1 With *Shortnesse of life*. As in the family of *Eli*; whose sonnes *Hophni* & *Phinehas* used to take away the flesh, which the people brought for offerings, to roast it for themselves. But what said *Eli* of this sinne? 1 Sam: 2.25. *If one man sinne against another, the judge shall judge him; But if a man sinne against the Lord, who shall entreat for him? notwithstanding, they hearkned not unto the voice of their father, because the Lord would slay thē.* See the punishment denounced from v. 31, to the end of the Chapter.

2 *The death of the party*. *Achan*, (who at the taking of Jericho, stole some of the gold and silver, which was before consecrated for the Lords treasury, *Josh.* 6.19.) was by God's speciall sentence condemned to bee *burnt*, ch: 7.15. and accordingly the people stoned him first, and burnt him afterwards, verf. 25.

3 *The conquest of the people, to which hee belonged*. Josh. 7.5. Hitherto may you reduce the example of Belshazzar King of Babylon: who

who upon a time(in his jollity)commanded to be brought forth to drink in, the *golden and silver vessels*, which his father Nebuchadnezzar had taken out of the Temple at Jerusalem. But it is said, that before one hour passed, the hand came forth, and wrote in the wall, those words that told him, his *kingdome was divided and given to the Medes & Persians*, Dan: 5. 2, 5, 28. If I would follow others, I might give you for examples, *Asa*, and *Jehoash* Kings of Judah, *Shishak* King of Egypt, and *Ananias* and *Sapphira*. But because I take the sin of the two last, to be no proper *sacriledge*; & that it was not so much the detaining of the mony, that was punished. And because I meet with no particular relation of *Shishak's* punishment, as inflicted for this sinne. And lastly, because of the two first, it is not onely *not mentioned*, that they were punished for this sin; but said, that they were punished for other causes; *Asa*, for *relying on the King of* Syria, 2 *Chr.* 16. 7: and *Jehoash*, *for the blood of the sonnes of Jehoida the Priest*, 2 Chron. 24, 25: I think it is not best to make this use of them. I might also present to you for your use, examples out of the *Maccabees*. As 1 *Alcimus a Commander* under *Demetrius*. who as he began to pull downe the wall of the inner Court, and the works of the Prophets (*Hag-*

gai and *Zachary*, by whose persuasions the walls were built) was stricken dumb, and died suddenly, 1 Mac. 9. 54. 2 *Heliodorus*, who when hee came to the *treasury* of the temple to take it away, saw a strange apparition, and was stricken to the ground, 2. Mac. 3. 25. and 27. 3 *Menelaus*, one who had committed much *sacrilege* first & last. Against him it is said, the *King of Kings moved the mind of Antiochus*; who caused him to be put to death, after the manner as sacrilegious persons were * wont to be at Berea. 2 Mac. 13. 4. But, because the faith of these relations is suspected, I doe but name them. Whether these and other examples that might be brought, bee truly related, or not; of this you may be confident, that, hee who takes a thing *sacrilegiously*, is most *taken* himselfe. For, *It is a snare to the man who devoureth that which is holy*, Prov. 20. 25

* *See the manner described* 2 Macc. 13. 5, 6, 7.

Being Scandalized.

1 At the *wayes* of God. *Who is wise, and he shall understand these things? prudent, & he shall know them? for the wayes of the Lord are right, and the just shall walke in them. But the transgressours shall fall therein*, Hos. 14. 9.

2 At *the word* of God. Peter saies that our Saviour becomes a *stone of stumbling* to them

them, *which ſtumble at the word*, 1 Pet. 2.8.

3 At *God himſelfe. He ſhall be for a ſanctuary: but for a ſtone of ſtumbling, and for a rock of offence, to both the houſes of Iſrael*, Iſa 8 14. See the Chapter of *Chriſt*.

Scandalizing dangerous.

For 1 It makes God *puniſh* a ſinne, which otherw ſe he had not puniſhed. *David ſaid unto Nathan, I have ſinned againſt the Lord. And Nathan ſaid unto David. The Lord hath alſo put away thy ſinne, thou ſhalt not dye Howbeit, becauſe by this deed, thou haſt given occaſion to the enemies of the Lord to blaſpheme the child alſo that is borne to thee, ſhall ſurely die*, 2 Sam. 12, 13, 14.

2 It makes him to *reſolve immutably*, to puniſh: when perhaps otherwiſe hee would *repent*. eſpecially if it be in his *miniſters*. For thus he ſpeaks of the Prieſts of Bethel, in Jeroboam's time. *Becauſe they miniſtred unto them before their Idols, and cauſed the houſe of Iſrael to fall into iniquity: therefore have I lift up my hand againſt them, ſaith the Lord God, and they ſhall beare their iniquitie*, Ezek: 44, 12. In *Malachy*, mention is made, *how* God puniſhed ſuch miniſters in his time, viz. with the *contempt of the people. Yee have cauſed many to ſtumble at the law, yee have corrupted*

rupted the covenant of Levi, saith the Lord of Hosts. Therefore I also have made you contemptible (as *you* have made my ordinances contemptible) and *base before all the people; according as yee have not kept my waies, but have been partiall in the law.* Malach. 2. 8, 9. How justly the *Ministers* of *England* by their *scandalous* life and doctrine, have suffered, & doe still suffer this punishment, I wish it were not so easie to demonstrate.

The *wicked*, who *scandalize* maliciously, endeavouring to make the godly to fall into sinne, that they may laugh at them, or have somewhat to accuse them of, as *Hypocrisie*, or the like: (such as there are too many:) they shall be sure to fall themselves into a pit of *destruction*, when the others perhaps shall escape. *Who so causeth the righteous to goe astray in an evill way, hee shall fall himselfe into his own pit*, Prov. 28. 10.

The *Godly*, who doe it by *falling into sinne themselves*, are *as a troubled fountaine and a corrupt spring*, Prov. 25. 26. And therefore are they like to be purged by some *chastisement*: for else (like a corrupt spring) they will doe abundance of hurt.

Scorners

Scorners,

Especially such as *Scorne Instruction*, punished,

1 With *Ignorance*. *A Scorner seeketh wisedome and findeth it not: but knowledge is easie to him, that understandeth*, Prov. 14. 6. Here the *Scorner*, and *he that understandeth* seeme to be *opposed*. And so ch: 19. 29. *Scorners*, and *fooles*, seeme to be put for the same.

2 *Being hated of men. The thought of foolishnesse is sin: and the scorner is an abomination to men*, Prov: 24. 9.

3 *Being scorned & slighted by God* (which is a fearefull thing.) *Surely hee scorneth the scorners, but giveth grace unto the lowly*, Prov: 3. 34.

4 *Many heavy judgmentes. Judgments are prepared for scorners, and stripes for the back of fooles* Prov: 19. 29. *Solomon's* foole, is *only* the *Scorner*: and he that is a *Scorner*, can be no other.

5 *Destruction*. As sure, as the *Jews* were *punished* with it, who *scorned*, and *jeered* at the *Prophets*. *For the terrible one is brought to nought, the scorner is consumed, and all that watch for iniquity shall be cut off*, Isa 29. 20.

They

They think they doe a great matter, and that they have a sufficient revenge upon a man, to *scorne* his *reproofe*: but alas, they *hurt* none but *themselves*. *If thou be wise, thou shalt be wise for thy selfe; but if thou scorneſt, thou alone shalt beare it*, Prov. 9. 12.

Scriptures,

Not-knowing them punished,

With *Errour*. Our Saviour told the *Saduces*, who denyed the resurrection, *Yee erre not knowing the Scriptures*. Matt. 22. 29.

Wresting them attended,

With *Destruction*. *Peter* speaking of *Paul's* Epistles, saith, *In which are some things hard to be understood: which they also which are unlearned, & unstable, wrest to their owne destruction*, 2. Epist. 3. 16.

Scrupling at Gnats, and swallowing Camels.

Woe unto you Pharisees, for yee tithe mint, and rue, and all manner of herbs, and passe over judgment, and the love of God; these ought ye to have done, and not to have left the other undone. Luk. 11. 42.

Security

Security * as to *enemyes* punished (or threatned

* *See* Despising.

With *Being conquered by them.* Whereof take these instances. 1 The *Midianites* under the command of *Zeba* and *Zalmuna.* They were overcome by Gideon: who (in the Scriptures words) *smote* the *hoast; for the hoast was secure* Jud. 8. 11. 2 The people of *Laish* of whose *security* speciall mention is made thrice in one Chapter. viz. Jud. 18 7, 10, 27. They were put to the sword by the Children of *Dan*; and their City burnt, vers. 27. 3 The people of *Kedar*, and *Hazor Arabians)* threatned to be destroyed by the *Caldeans* Jer: 49. 28 to 34. The Complaint is of them, that they *dwelled with out care* vers. 51, 4 The *Careless Ethiopians* Ezek 30 9. 5 The *Ninivites*, who *dwelt carelesly*, Zeph. 2. 15, 6 *Belshazzar.* The same night, as he was feasting and carousing, he was slaine: and the City of Babylon taken, *Dan.* 5. 1. 30. 7 Those that *dwell carelesly in the Isles* (among whom we of *England* may well be numbred) *Ezek.* 39. 6.

Security

Security as to *evill*

Such as *cause* it in others

Are threatend with *the same punishments*, which they promise them freedome from; as those false Prophets were, who would make the Jewes believe, they should not be conquered by the Assyrians, *Thus saith the Lord concerning the prophets, that prophecy in my name, and I sent them not, yet they say, sword and famine shall not be in this land; by sword and famine shall these Prophets be consumed*, Jer. 14. 15.

* *See* prosperity.

Such as are *guilty of it themselves**, are In like manner threatened

1 With those punishments, which they promise themselves freedome from. So were, 1 The Israelites. who saying, *We have made a Covenant with death, and with Hell are wee at agreement: When the overflowing scourge shall passe throw, it shall not come unto us*, &c. Isa. 28.15, are thus threatened v.11. *Judgment also will I lay to the line, and righteousnesse to the plummet &c.* By which I conjecture may be meant, that he would be so *strict*, in punishing them: that, whereas they presumed, that, when the *scourge should passe thorow*

thorow the Land, it ſhould not ſo much as come *neere* them; his Judgments ſhould hit them ſo *right*, as if they had been directed by *line* and *plummet*: ſo that they ſhould not *miſſe* them. And it followes alſo v. 18. *Your Covenant with Death ſhall be diſannulled, and your agreement with Hell ſhall not ſtand. when the overflowing ſcourge ſhall paſſe thorow then ſhall ye be troden downe by it.* 2 The *Edomites*. who were *ſecure* through pride of their *ſtrength*; and thought that the Chaldeans could never conquer them, becauſe they dwelt upon *high hills*, and in a *mountainous country*. *Whoſe habitation is high, who ſaith in his heart, who ſhall bring me down to the ground? though thou exalt thy ſelfe as an Eagle, and though thou ſet thy neſt among the ſtarrs, thence will I bring thee downe ſaith the Lord*, Obad. 3. and 4. 3 The Chaldeans themſelves; after that God had made uſe of them, as he intended, for the puniſhing of others. *Heare now this, Thou that are given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I am, & none elſe beſide mee; I ſhall ſit as a Widow, neither ſhall I know the loſſe of children. But theſe two things ſhall come to thee in a moment in one day, the loſſe of children, and widowhood, they ſhall come upon thee in their * perfection*, &c Iſa. 47. 8, 9. *In a moment*, and, *in their perfection.*] Evills

* בתמם *ſudden* נא

Evills *ſudden*, and *great* too, who can deale with? The *ſuddeneſſe* of the *Chaldeans* puniſhment is expreſſed againe verſe 11. And indeed here is the miſery of every one that is *ſecure* viz: that all his *evills come ſuddenly* to *him*, that is, when he is not aware; and many of them, he himſelfe alſo *comes ſuddenly* to *them*, that is, ſooner then other men.

2. *Conqueſt*, and *Captivity*. *And it ſhall come to paſſe at that time, I will ſearch Jeruſalem with candles, and puniſh the men that are ſetled in their lees; that ſay in their heart, the Lord will not doe good, neither will he doe evill. Therefore their goods ſhall become a booty, and their houſe a deſolation, &c.* Zeph: 1. 12, 13. *I will ſearch Jeruſalem with candles*] I beleeve, the meaning is the like with the meaning of that in *Iſaiah*, of *laying judgment to the line*; and ſpoken after the ſame manner. viz: in anſwer to the peoples opinion, that there was no divine providence, to take notice of mens actions: & that things ſhould continue as they were without alteration. But, ſaith God, *they ſhall know the contrary. for I will not only puniſh them, but I will doe it very exactly*; ſo that not only, *not all*, but *none*, ſhall eſcape *Joſephus* * ſaith, that the *Romane Souldiers* under *Titus*, when he tooke Jeruſalem, ſearched the very ſinks, and graves, and dens, for men: and put to death thoſe that they found.

* *Lib. 7. Bell. c. 17. 26.*

found. *That say in their heart*] you have had the expression twice before in this chapter of *Security*. And indeed it is proper to all *Secure* men, so to say: * and the best of us are guilty of it oftner, then we take notice of. *In their heart.*] That is enough with God, to provoke *him:* and we dare not say otherwise then in our *hearts*, for feare of provoking *men*.

* *See Ps.* 13. 1. *Zeph.* 2. 15.

3 *Death by the sword. All the sinners of my people shall dye by the sword, which say, the evill shall not overtake, nor prevent us*, Amos 9. 10.

4 *Sudden & unavoidable destruction. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travaile upon a woman with child, and they shall not escape* 1 Thess: 5. 3.

5 *All the curses written in the booke of the Covenant. And it come to passe, when he heareth the words of this curse, that he blesse himselfe in his heart, saying, I shall have peace though I walke in the imagination of my heart, to adde drunkennesse to thirst. The Lord will not spare him: but then the anger of the Lord, and his jealousy, shall smoak against that man, and all the curses that are written in this booke, shall lie upon him, and the Lord shall blot out his name from under heaven* Deut: 29. 19, 20.

No wonder then that the Prophet *Amos* should say, *Woe to them that are at ease in Sion*, Amos 6. 1.

Seducers and *seduced*. See *False teachers*

Selfe conceited men, punished,

1 *By their own sin, deceiving them. For if a man think himselfe to be something, when he is nothing: he deceiveth himselfe*, Gal 6.3.

2 By *God*, *detaining from them*, that which they think they have. *Whosoever hath not, from him shall be taken, even that which he seemeth to have*, Luk:8.18.

Selfe-destruction

Threatned to *Sinners*.

In *generall*, as for the *prime* and *remote cause*, any sins whatsoever are mens owne *snares*, and *stumbling blocks*: so that you may say to a man of any of them, as *Moses* does of *serving Idols*, *It will surely be a snare unto thee*, Ex: 23.33. *Sinners* will *run* themselves fast enough *in*, and hang themselves *sure* enough *with* the *Cords* of their owne *sins*, of their *own accord*, *although* (or rather

* *Not a snare of enticement, but of hurt and ruine: in that sense as the word snare is most commonly used, as Prov. 11.3 &c. And so likewise the word* stumbling-block *or* scandall, *though in the* New Testament *it be used Metaphorically, of falling* into sin: *yet in the* Old Testament, *it is used most commonly more literally, of falling* by *sin into* misery, *and punishment, as Ezek 3.20. Isa. 8. 14, &c.*

indeed

indeed *If*) God let them alone. *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sins*, Prov: 5.22. *Wickednesse* is the *fire*; and they are the *briars*, and *thornes*, Isa. 9.18. Punishment by God, is but their *own way brought back again upon their own head*. The Scripture useth this expression for it, 1 Kings 8. 32. as likewise that of *eating the fruit of their own waies*: Pr. 1.31. *David prayed*, that the *way* of his enemies *might* be *dark* and *slippery*, Psal: 35.6. *Jeremy threatned*, that the *way* of the *false Prophets should* be so, chap: 23. 12. & I make no doubt, but I may *say*, that the way of every *sinner is* so. Which if it be, there needs none to throw him downe: for hee will *fall* soone *himselfe*; and fall most *dangerously*: as a man must needs doe in *such waies*. Many are the places of Scripture which speake to this purpose: especially in the *Psalmes* and the *Proverbs*. You may see at your leasure, Psal. 64.8 140.9. 141.10 *. Prov. 11. 5, 6, 19. ch: 13 6, 14. 14. 21. 7. 29. 6.

I say that every *sinner* will punish himselfe with his own courses: when once God *leaves* him (or gives him leave) *to take* those courses, and so to punish himselfe. Now the main cause of God's *leaving him* in this manner, is *his* leaving *God* first: and refusing to hearken to the counsell of his word. So that

still the *sinners destruction* is from *himselfe*, and he is his own greatest enemy. *They would none of my Councell: they despised all my reproofe. Therefore shall they eat of the fruit of their own way, and be filled with their owne deviſes*, Prov: 1. 30, 31. If hee will not take *God's* Counsell, he must needs take his *owne*; and his *own* is never *good*. Such as will not *follow advice*, though it bee but *man's* advice, we see but few of them *prosper*. See more to this purpose in the Chapter of God's *Leaving men to sin*, in the Title *Sin*.

Now by *any sin*, as I told you before, men do hurt themselves *remotely*, *& in the end*, by *just desert*: But there are some *sins*, by which they are *more immediatly* their own executioners. And of such *sins*, and the manner of being punished by them, mention is made in severall places of this book. And therefore I will instance onely in two or three, that are more noted, and these are. 1. *An unruly tongue. A fooles mouth is his destruction, and his lips are the snare of his soule*, Prov: 18.7. 2. *Anger and Envy. For wrath killeth the foolish man: and Envy slayeth the silly one*, Job, 5. 2. 3. *Frowardnesse. The integritie of the upright shall guide them: but the perverſnesse of transgressours shall destroy them* Prov: 11. 3. 4. *Confidence, and wantonnesse, in prosperity. The turning away of the simple shall slay them, and*

and the prosperity of fooles shall destroy them, Prov:1.32. Of these you may see more in their severall Chapters.

This way of punishing men *by themselves*, is a way that God uses very much. whether it be by *giving them up to such sins*, as are most *hurtfull* to the parties, that commit them: Or by causing them to be whipt *by those scourges*, which they *made themselves* and *intended* for the backs of *others*. Insomuch that, if you see men punished this way you have very good cause to think, that *God* hath a speciall hand in it; and that he is very angry. As *David* saith *The Lord is known by the judgement which he executeth: the wicked is snared in the work of his own hands*, Ps. 9.16.

Selfe-Feare. See *Feare*, and *Enemies of Gods people.*

Selling deceitfully, See *deceitfull dealing.*

Sinne.

I meane to give you two or three of the more remarkable texts of Scripture, which *speak* of *Sin* in *generall*, as *Sin*. Now we find in the Scriptures,

First, that *by Sin* there comes *no good*, no not in *this world*, every thing considered,

What fruit had yee then(then)*in* * *those things whereof yee are now ashamed?* Rom:6 21,and therefore sinnes are called the *unfruitfull workes of darknesse*, Eph.

* *As on the contrary,* IN keeping the commandements there is great reward. *Ps.* 19. 11.

Secondly,that *for Sin* there will be *certain punishment.* It was so *before Christ*, as appeares, *1* By what is *threatned.* God told *Cain,If thou dost not well,sin lyeth at the dore*, Gen:4.7. And *Moses* told the Reubenites, and Gadites(when he would have them go over Jordan with the rest of the Israelites, to help them into their possessions; having their own already on this side the river) *But if yee will not doe so: behold yee have sinned against the Lord;and be sure, your sin will finde you out* *,Num 32.23. 2 By what we read of to have been *inflicted.* Which as men *knew before* it was inflicted, that it *would* be: (as appeares by Samuels speech to the people,1 Sam:12.25. and Solomons prayer, 1 Kings 8.33.35)so they *acknowledged,after* it was inflicted,that it *was* meerely the *fruit of sin.* As (among other places)you may see in 2 Chron:30.7.where it is said, that the Messengers sent about by *Hezekiah*, with proclamatiō for keeping of a passeover,in their exhortation used these words,*Be yee not like to your fathers,and like your brethren, which trespassed against the Lord God of your fathers: who therefore gave them up to desolation,as yee*

* *See in the Chapter of* blasphemy against the holy Ghost *at the end.*

sees

see. In the book of *Judges*, there is seldome mention made of a victory had over the Israelites, but with this *preface*: *The children of Israel did evill in the sight of the Lord, &c*, and such or such an enemy *came against them &c.* See ch: 3. 12. ch: 4. 3. 6. 1. 10. 6. 13. 1. The same* word in the Scripture is used for *sin* and for *punishment*, and the same word in a different forme, for to *sin*, and to *expiate* sin. for sin will be either *expiated* or *punished*; that is certaine.

חטאה. Zach. 14. 19 &c. *So for the verbe, In* Job ch 5. 24 *the word which we render* Sinne, *The Scp. render* δυ πραγήσει *be* unhappy.

It is so *since* Christ: as both the threats of the *Gospel*, and (in part) experience, testifie. For,

In *this world*, *sinners* are punished in the worst manner, that they can be; hat is, with *Spirituall punishments* which are farre the worst, and such as make way for more. In speaking of these, I might be very large, if I would descend to *Particulars*. But because that is a worke of a *volume*, and not a *chapter*; I will onely mention three more *generall evils*, that render the condition of a *sinner*, in this life, both *miserable*, and exceeding dangerous. 1 *Darkenesse* 1 Joh. 2. 11. &c. so that *he knoweth not whither he goeth*: and therefore must needs *fall*. 2 *Slavery*, to which he is *sold*, (and hath *sold himselfe*) & wherein he continues. *Ro* 7. 14. See *Joh.* 8. 34. *Acts* 8. 23. 3 *Death Col.* 2. 13.

Perhaps he *knows* it not. But his condition is never the better for that; for of those evils that are *evils indeed, ignorance* is alwaies an *aggravation.*

In *the world to come*, they shall be punished with most *bitter punishments. Tribulation* and anguish upon every soule of man that doth evill, Rom. 2. 9. And that *for ever. These shall goe away into everlasting punishment*, Matth. 25. 46. This is all the *wages* which *the servants of sinne* have, Rom. 6 23. and this they are *sure* to have: unlesse by Christ *, *they are made free* from sinne*, and become the *servants of righteousnesse*: so that what ever their *beginning be, yet their end* may be everlasting life.

* θλῖψις καὶ στενοχωρία.

* Joh. 8. 36.

* Rom. 6. 18

* Vers. 22.

Sinning deliberately, and with delight.

Woe unto them that devise iniquity, and worke evill upon their beds; When the morning is light, they practise it, because it is in the power of their hands, Mic. 2. 1. See Isa. 5. 18. You that sinne thus, take heed, lest God take up a resolution against you, that he *will not forget you*; as *he* did against the Jewes, *Thus saith the Lord unto this people, thus have they loved to wander, they have not refrained their feet; therefore the Lord doth not accept them, he will now remember their iniquity, and visit their sinnes*, Jer. 14. 10.

Sinning

Sinning With a high hand.

By *Sinning with a high hand*, I meane Sinning (as the word is in our translation) *presumptuously*, viz: when men doe not only *resolve, but professe* to Sinne, out of *pride*, and in *Contempt* of *authority*. This manner of Sinning is very frequent. so that you shall see many commit Sinnes, meerly becauſe they would not ſeeme to be *controlled*; and to *anger*, and *vexe* thoſe under whoſe command they are. But what is the *danger* of ſuch Sinning? doubtleſſe, great enough. For even *doing* ought *presumptuously*, God *threatneth* with *cutting off*, (one way, or other:) *But the Soule that doth ought presumptuously, whether he be borne in the land, or a ſtranger, the ſame reproacheth the Lord, and that Soule ſhall be cut off from among his people*, Num: 15. 30 See *Deut.* 29. 19. But if they Sinne thus againſt the ſentence of the *Prieſts* and *Judges* alſo, he *preſcribeth* to have the parties *put to death*. *And the man that will doe presumptuously, and will not hearken to the Prieſts &c. even that man ſhall die, and thou ſhalt put away the evill from Iſrael*, Deut: 17. 12. The *Iſraelites* going *presumptuously* up to the hill towards *Canaan*, when *Moſes* had expreſſely forbidden them, were overcome by the

Amorites

Amorites, Deut: 1. 43, 44. The word for *presumptuously*, in the originall is זדו *you were* PROUD. And so chap: 17, where we translate, *the man that will doe presumtuously*, the Hebrew is בזדון יעשה *that will doe in* PRIDE, and the Sept translate both this, & זדה in that place of Numbers above quoted (which we translate, *presumtuously*,) after the same manner, viz: ἐν χειρὶ ὑψηλῇ, *with a hand of* PRIDE. And indeed, PRIDE hath the greatest *hand* in such Sinnes whereby they either *despise* the word of the Lord, (as it is said in the place before quoted, *Num:* 15 31.) or *scorne* to do after the command of another.

Sinning against Knowledge
It occasions

1 *The aggravation of God's anger. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,* 1 Kings 11.9. *Which had appeared unto him twice,* viz: in a dreame by night chap 3. 5, and chap. 9.2. And (that which still makes for the aggravation of *Solomon's* Sinne) The first of those times, God bestowed upon him *a wise and understanding heart, so that there* was *none like him, before him, neither after him, should any arise like him,* chap. 3. 12.

2 *Inexcu-*

2 *Inexcusableneſſe. So that they are without excuſe: becauſe that when they knew God, they glorified him not as God, &c.* Rom: 1.20, 21. *Without excuſe*] ſo we render ἀναπολογήτους: though in the 2. chap. v. 1, we render ἀναπολόγητος, *inexcuſable.* And very well. for ſuch Sinners, as they cannot be excuſed by *others*; ſo they have nothing to ſay for themſelves. *Glorified him not &c.*] Even *omiſſion* againſt *knowledge* is dangerous.

3 *Not being pardoned.* Eſpecially, if it be alſo with a *high hand*, profeſſedly, ſo that they ſtick not to *ſay*, we *ſee*, (not only we *heare*) and yet will not *believe*, or *obey*. Our Saviour told the Phariſees, *If ye were blind ye ſhould have no ſinne*, (you were in ſuch a condition, as that, if you ſinned, perhaps through God's mercy, you *might* have had noe ſinne, but it might have been *taken* away:) *but now ye ſay, We ſee. therefore your ſinne remaineth*, John 9. 41. Now certainely *it remaineth*, and will remaine ſtill *at your doore*, and will not be *taken away*. Seeing Jeſus-Chriſt *lived amonſt them*; and did ſuch *miracles before their eyes*; if yet they would *deny* him to be the *Chriſt*; I doe not ſee how they could be excuſed ſuch *willfull lying*. for *Jeſus* his being the *Chriſt* is ſo plain a truth, that I may ſay, *Who is a Lyar, if he be not, that denieth that Jeſus is the Chriſt?*

John

* πίστιν ὁ ψεύδους, ἐ μὴ ὁ ἀρνούμενος.

John 2. 22. For such a translation the Greeke will beare, as well as But he: especially if we render, *A Lyar*, and not, *The Lyar*.

4 *Temporall Destruction by enemies*: As it did in the Jewes, (perhaps the Scribes and Pharisees, such as I mentioned but now.) *I will get me unto the great men, and will speak unto them; for they have knowne the way of the Lord, and the judgment of their God. But these have altogether broken the yoake and burst the bonds; wherefore a Lyon out of the forrest shall slay them &c.* Jer: 5. 5, 6. See v. 4.

5 *Damnation.* Especially, if it be against the knowledge of the *truth*, that is, the *true religion*, by *Apostacy*; & the men are also *adversaries* to the truth. *For if we sinne wilfully, after that we have received the knowledge of the truth, there remaineth noe more sacrifice for sinne, but a certaine looking for of judgment, and fiery indignation, which shall devour the Adversaries*, Heb: 10. 26, 27.

6 *Greater damnation then others. That Servant who knew his Lord's will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes*, Luk 12. 47. Those six men which *Ezekiel* saw in his vision, who had a commission from God to goe thorow Jerusalem, and to kill both *old* and *young*, had this order from him

viz:

viz: to *begin at the Sanctuary* Ezek. 9. 6. Where it is also said, that they began at the *ancient men which were before the house.* See James 4. 17.

Enticing, (or *causing*) *others to sinne.*

Doubtlesse it shall be severely punished. *Woe unto him that giveth his neighbour drink: that putteth thy bottle to him* (the Prophet *changes* the *person* for *anger*) *and makest him drunken also, that thou mayst look on his nakednesse* Hab. 2 15 *That putteth thy bottle to him*] or. offerest the cup to him, to tempt him. How often is this sinne committed by us! I meane our importunit with our freinds to *eate*, and *drink* which we take no notice of as a sinne: but practise it our selves, and expect it from others, as an act of civility and complement.

Woe unto you Scribes and Pharisees, Hypocrites, for ye compasse sea and land to make one Proselyte, and when he is made, you make him twofold more, the child of hell, then your selves, Matt. 23. 15. The *Lord*, in the prophecy of *Amos*, being about to threaten the *Israelites*, with most severe punishments, and beginning to reckon up the mercies which he shewed them, seemes to have had an intent, after that, of complaining of more sinnes then one, (as may be gathered by the expression

preſſion afterward uſed, of a *cart load of ſheaves.*) But yet as ſoone as ever he had mentioned this (*ye gave the Nazarites wine to drinke, and commanded the Prophets ſaying, prophecy not:*) as if the *weight* of it had forced him to ſpeake; he goes no further, but preſently breakes out, *Behold I am preſſed under you, as a cart is preſſed that is full of ſheaves. Therefore the flight ſhall periſh from the ſwift &c.* Am. 2. 12, 13, 14.

Such as are guilty of this Sin, their *condition* is *wofull*, & their *perſons* are *curſed.* They are exceedingly *deteſted* by God; as thoſe are by men, who endevour to ſet *others* againſt them. *Curſed be he that maketh the blind to wander out of the way*, Deut 27. 18. *They ſhall be called the leaſt* (methinkes there is much *deteſtation* & *anger* in this expreſſion) *in the Kingdome of Heaven*; though it be but in the breach of the *leaſt Commandement*, Mat. 5. 19.

Leaving of men in Sinne Threatened

1 For, *Not-ſeeking to God in difficulties.* And therefore *Eliſha* ſaid to *Jehoram* King of Iſrael, *What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother*, 2 Kings 3. 13. *But eſpecially*

2 For *leaving God to ſerve Idols.* For for this are they left to *ſerve* idols *longer*, 10 Judges 13.

13.14. *Yet yee have forsaken me, and served other Gods: wherefore I will deliver you no more. Goe, and cry unto the Gods which yee have chosen, let them deliver you in the time of your tribulation.* And so Hosea 8. 11, *Because Ephraim hath made many altars to sin, altars shall be unto him to sin.* See Amos 4.4. Jer: 16, 13.2 After serving one or some Idols, *to serving of others*, As the Israelites for making & *worshipping* the golden calfe, were left to worship the hoast of heaven, *Act.* 7. 42. God *turned and gave them up to Worship the host of heaven.* Nay, 3 They are left and giuen up to *other sinnes*, Rom: 1. 24. *Wherefore God also gave them up to uncleanneſſe.* The Apostle hed mentioned the committing of Idolatry, v. 23 and so he doth again in verse 25. and brings in this as by a parenthesis. As if he were in hast, to shew how this leaving them to those sinnes, was the certaine effect of their Idolatry: and as if that cause, and this effect, were inseparable. See such another Parenthesis Ezek. 16.23. *Amaziah* King of Judah, for bringing home, and worshipping the Gods of the Edomites after he had conquered them, was left to *pride, uncharitableneſſe*, and *obstinacy*: so that he would not be disswaded by *Joash* King of Israel, from the challenge which he made to fight with him. *But Amaziah would not*

heare

heare it, for it came of God that he might deliver them into the hand of their enemies, because they sought after the Gods of Edom. &c. 2 Chr. 25.20.30 it is said of *Zedekiah* King of Judah, for *Idolatry* especially, (among other sinnes) *Through the anger of the Lord it came to passe in Jerusalem, and Judah, untill hee had cast them out from his presence, that Zedekiah rebelled against the King of Babylon,* 2 Kings 24.20.

* Because they trāsgressed against my word, and would not obey my Prophets, I cast them off, & delivered thē up to their foolish lust and they went away and made decrees not right, and laws by which they should not live.

3 For *despising his Word. Because they had not executed my judgements, but had despised my statutes, and had polluted my Sabbath and their eyes were after their idols. Wherefore I gave them also statutes that were not good; and judgements, whereby they should not live,* Ezek. 20.24, 25. *Hierom* and *Maldonate* expound it in my sense. And so doth the *Chaldee* * *Paraphrast.* But *they* expound *Statutes* of the Idolatrous lawes and rites of the *Assyrians,* among whom the *Jewes* lived captive: *He,* of *Wicked decrees* which they made themselves. *Whereby they should not live.*] God's statutes only are such, *Which if a man doe, he shall even live by* * *them,* vers. 11. 13. 21.

* *Or* in *if it be not better translated,* by.

4 For *Stubbornesse in obeying his word, & refusing to heare. Thou shalt say unto them, thus saith the Lord God, he that heareth, let him heare, and he that forbeareth, let him forbeare*

beare. For they are a rebellious house, Ezek:3. 27. *He that forbeareth let him forbeare**] *Aquila* translates, *He that leaveth shall be left:* And so saith *Hierom*, who parallels these words with those in Luke, ch:8.18 *and from him that hath not, shall be taken away even that which he seemeth to have.*

* *The Sept.* ὁ ἀφιεὶς ἀφεθήσε

But my people would not hearken to my voice and Israel would none of me. so I gave them up to their own hearts lust, and they walked in their own counsells, Ps.81.11.1. See Mat:23. 32. Rev:22.11.

Slanderers, or, False Accusers,

Doubtlesse, shall suffer *many punishments.* For *David* hath many *prayer-like 'Prophecies*, and *Propheticall praiers* in the *Psalmes* against them: usually describing them under the name of *Flatterers*, and *lyars*, & *deceitfull persons.* Among the rest, there is one dreadfull one against *Doeg* the *Edomite* in the 52 *Psalme.* Where (without speakiug any thing of his killing the *Priests* at the command of *Saul*, 1 Sam:22.18. but only of his wicked tongue) after complaint made of his *lying*, v.3. as well as his *deceitfullnesse.* vers.4. (whereby it appeares he did more then tell *Saul* of *Abimelech's* entertaining *David*, which is all that is mentioned in *Samuel*, 1

Sam.22.10. and was true enough, as you may see ch:21.2.9.) in the 5 verse thus hee speaks, *God shall likewise destroy thee for ever, &c.* But give me leave to shew, after my wonted manner, the *severall punishments* which I meet with in these and other Scriptures, according to their different quality. Now they are

1 *Shame* (that's the least) *by not having their Wills upon those whom they slander.* Those who slandered the *Prophet Jeremy* to *Zedekiah*, in saying, *that hee sought* * *not the Welfare of the people, but the hurt*, Jer: 38. 4, (because he disheartned them by his prophecies, from standing out against the *Assyrians*) see what he saith of them, ch.20.v.10. *I heard the defaming of many, Report, say they, and we will report* (or accuse him to the King: as the Scribes sent forth their *Spies* to observe our Saviour, that they might accuse him to the *Governour*, Luk:20.20.) *All my familiars watched for my halting* (a complaint which *David* often makes) *saying, peradventure he will be enticed, and we shall prevaile against him, &c.* But he addes immediatly, v. 11. But *the Lord is with me as a mighty terrible one: therefore my persecutours shall stumble, and they shall not prevaile: they shall be greatly ashamed. For they shall not prosper: their everlasting confusion shall never be forgotten.*

* *See also ch.18.18.*

2 The

2 *The evill, which they intended by slandering to bring upon others.* So *Haman*, who slandered the Jewes to the King of Babylon, *that they kept not his lawes*, Esth: 3. 8, intending to have them all massacred, verse 9; was put to death himselfe, and hanged upon the gallowes which he made for *Mordecai*, Esth. 7. 10. If *men* doe not execute this punishment, (as it is not often that they doe; becaufe the *hearer* usually is pleased with such newes, and the other is ignorant of it:) yet *God* will. For having *shot their arrowes secretly*, when men knew it not: so that they hurted them *suddenly*, before they thought of it, *Psal.* 64.4. *God* also shall shoot at them with *his arrowes*; and *suddenly shall they be wounded*, v. 7.

3 *Being excluded the houses of men*, even of those to whom *they* bring their *slanders* (this is the least.) For thus *David* speakes, where he is telling what he would doe, when he came to be King, *Who so privily slandereth his neighbour, him will I cut off*, Psal. 101, 5. It could not be meant, of such, as were *Slanderers in Saul's time*; for such, he would never admit at all.

4 *Being excluded the house of God*, (as we may well conjecture.) for *David*, Psal. 15. having asked verf. 1. *Lord who shall dwell in thy Tabernacle?* afterwards makes answere

to himself, that such and such, & among the rest, *he that backbiteth not with his tongue*, vers. 3.

5 *A Curse. Cursed be he that smiteth his neighbour secretly*, Deut: 27. 24. *Smiteth*] there is little difference betweene him, who hurts a man first, with his tongue; and him who afterwards upon his false accusation, hurts him with his *sword*. *smite* they doe both; only *secretly*, & *publikly*, is all the oddes; and what is that with God? *David* calls the *tongue* of *Slanderers*, a *sword*, Ps. 64. 3. See the *hurtfullnesse* of a *slanderous* tongue, notably described by the Sonne of *Sirach*, Ecclus. 28. 14. to the end.

6 *Utter destruction of them and their families.* *Amaziah* a Priest of *Bethel*, accusing the Prophet *Amos* to *Jeroboam* the *King* of Israel, of *conspiring against him*, Amos 7. v. 10, in the 17 verse, is thus threatened, *Thy wife shall be a harlot in the city, and thy Sonnes and thy Daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt dye in a polluted land.* And thus is that of *Doeg's* being *rooted out of the land* &c, in the place above quoted *Ps.* 52. 5, interpreted; because, say the Hebrewes, the *children* are the *root*, when the *tree* is cut down, (or a *man* is dead,) from whence spring *new branches*, that is, *Nephewes*. *Ezekiel* chap 22, being a-

bout

bout to threaten Jeruſalem with *captivity*, firſt makes complaint of ſome notorious ſinnes: and among the reſt thiswas one, *In thee are men that carry tales* * *to ſhed bloud* v. 9. *To ſhed bloud*] There are but few ſuch men, but are *bloudy-minded*. If they doe not *ſpeake* to *that end*, that another man's bloud may be ſhed: yet they would be *glad*, if that *were* the end; and it is not ſeldome that it proves ſo.

* Or men of Slanders.

Thus you have ſeen, what *evills* a *ſlanderous tongue* may occaſion to the *ſlanderers themſelves*. And good reaſon, they ſhould have ſome hurt, among ſo much as it does. The Hebrews call a *ſlanderous tongue* לשון הרע *an Evill tongue*. The *Chaldee Paraphraſe* almoſt every where, expreſſeth the ſinne by the name לשון תליתאי *a Treble tongue*. And ſo in that chapter of *Eccleſiaſticus*, which before I referred you to, verſ. 15, it is called γλῶσσα τρίτη *a Third tongue*. And the reaſon they give, is, becauſe it doeth *hurt* to *three perſons* viz: the *hearer*, the *accuſed*, and the *ſpeaker* himſelfe. It may be ſo likewiſe called from ſpeaking *three manner of waies*. For 1 The *Slanderer* flatters the party whom he will *ſlander*, to make him the more ready to truſt him. 2 He ſlanders that party, to whom he means to ſlāder him; that ſo he may ſpeak his mind the more freely againſt him. 3 He tells againe, what he hath heard the party

speake. *David* Psal. 143. 3. complaines of his *slanderous enemies*, that *Adders poison was under their lips.* If they have Adders *poyson*, they may as well have Adders *tongues*, The Epithete, that Poets have for the *tongue* of a *Serpent*, is, *trisulca*,* *three-furrowed.* and perhaps it was with this instrument especially, that *David's* backbiting enemies, *plowed their furrowes upon his back* Psal. 129. 3. But let all *Slanderers* know, that for this *treble hurt*, of part whereof they are not allwaies *certaine*; they shall certainely meet with *double punishment*; *double destruction*; such as *Jeremy* praies for, against those that *slandered* him, ch. 17. 18. *Paul* made it so *certain*, that those who *slandered** him, should come to *punishment*; that he neither *praies* that they *might*, nor *threatens* that they *should*; but only speakes in approbation of their punishment; (which he thought to be irrevocably determined against them:) that it was good enough for them. *And not rather as we be slanderously reported, and as some affirme, that we say, Let us doe evill that good may come thereof, whose damnation is just.* Rom. 3. 8.

* Linguis micat ore trisulcis. Virg.

* *Saying, that his intent was to encourage men to sin, by teaching, that because sinne had so much abounded, God's grace was the more glorified.*

Sorrowes

Sorrow of the World.

Godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death, 2 Cor. 7. 10. If you take this to be spoken of a *temporall death*; It is that whereof we see experience very often, viz: in such as make themselves away, by *hanging, drowning*, & such like waies: out of griefe for some worldly crosses. I believe, you have heard of few, that have been sorry *after a godly sort*, that came to such ends.

Tale-bearers. see Slanderers.

Talkativeness is punished, or attended

With *Poverty* (being usually accompanied with *idleness* *) *In all labour there is profit, but the talk of the lips tendeth only to poverty*, Prov: 14. 22.

2 *Destruction* (as by *discovery, provocation*, & an hundred otherwayes) *He that keepeth his mouth, keepeth his life but he that openeth wide his lips, shall have destruction*, Prov: 13. 3 *Keeping* the *doore* of a man's *mouth* shut that *sex this vice is most common*) *but seldome* φίλεργοι, laborious, *according to the proverb* alwaies busie, and never well imploy'd.

* Talkative *people may be* περίεργοι busie bodies, *like those women* 1. Tim. 5. 13. *(for to*

is as requisite for his *safety*, as the keeping the doore of his *house* shut: and as carefull is it to be observed, if a man would live free, not only from *hurt*, but from *feare*. The Septuagint * translate the last part of this verse *he that is rash in his lips, shall make * himselfe afraid.* And doubtlesse, such as *talk much*, are seldome free; either from *feare*, lest what they have not well spoken, may doe them hurt; or from *doubt*, whether they have spoken so or no. *We * repent often that we speak too much, but seldome that we hold our peace.*

Mic.7.5.

* *The Chal de likewise for* destruction, Feare.

* προπετὴς χείλεσι πτοήσει ἑαυτόν.

* Plutarch. *Nulli tacuisse nocet. nocet esse locutum.*

Temple of God.

If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple yee are. 1 Cor: 3. 17.

Tempting of God punished,

1 In the *Israelites*, when they had their will one way, with *being crossed another*, (as usually it falls out, when wee are too *eager* in our pursuits.) *But lusted exceedingly in the wilderness, and tempted God in the desart: and he gave them their requests, but sent leanness into*

into their soule, Psalm.106.14,15. See *Murmuring*.

2 In the same people, with *the losse of Canaan*. *Wherefore I sware unto them in my wrath, that they should not enter into my rest.* Psal:95.11. They committed this *sinne* very many times: but this *punishment* was chiefly inflicted, for their *refusing for to goe forward towards Canaan*, when they were come very neere it, Numb 14.23. If men will not go to *Heaven* when they *may*, they *shall seek to enter in* *, *and shall not be able.* *Luk.13.24.

3 *Destruction* (in the same people also.) *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*, 1 Cor.10.9.

4 *Sudden death*, in *Ananias* and *Saphira*. for *Peter* told *Saphira*, *How is it that ye have agreed together to tempt the spirit? &c.* Act. 5.9.

Thieves.

Their punishment by the *Law* was *Restitution*; which was in some cases [a] *twofold*, in some [b] *foure*, and (as it is interpreted by the *vulgar*, Prov.6.31.) in some *seven*: and if he were found *breaking up of an house*, any man might kill him, Exod:22.2.

[a] Exod. 22.4,7,9.
[b] 2 Sam: 12.6.

But besides this they are *threatned*,

1 With a *secret curse upon their estates which they have gotten by Thievery,* * *wasting and eating them out like a Canker. I will bring it forth, saith the Lord of hoasts, and it shall enter into the house of the thiefe, and into the house of him that sweareth falsly by my name. and it shall remain in the middest of his house, and shall consume it with the timber thereof, and the stones thereof,* Zach. 5. 3. He speakes of the *flying roule* which he saw; wherein it seemes were *two curses*, one of one side against *Thieves*, and anther on the other, against *false-swearers*. And it is conceived to be meant chiefly of the Jewes in Babylon: who for *poverty* would *steale*, and then *forsweare* it.

* Or any wrongfull dealing. I suppose by thiefe, is meant any injurious gainer.

2 *Exclusion out of heaven. Nor Thieves nor coveteous &c. shall inherit the kingdome of God* 1 Cor. 6. 10.

Thoughts of wickednesse

Doubtlesse, they shall be *punished*. for otherwise, *Peter* had never said to *Simon Magus* (when he offered to give him money, for the power of conferring the Holly-gost) *Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee*, Acts 8. 22. *If perhaps* εἰ ἄρα] According to *Beza*, the Greek word expresseth a *doubting*. As if he had

had said, *I feare God will hardly pardon thee; yet try howevver.* But for this, use your judgement.

Unlesse Jerusalem did wash her *heart* from *wickednesse*, she could not be *saved. O Jerusalem, Wash thine heart from wickednesse, that thou maiest be saved, how long shall vaine thoughts lodge within thee?* Jer: 4.14. *Vaine thoughts*] *Hierom* translates, *noxiæ, hurtfull;* & *Symmachus*, ἀδικίας, *thoughts of wickednesse.* The thoughts of the *wicked* are *abomination to the Lord*, Prov. 15, 26, much more, the thoughts of *wickednesse.* מחשבות אונך

Treacherous dealing punished.

*Woe to thee that spoilest, and wast not spoiled, and dealest * treacherously and they dealt not treacherously with thee. when thou shalt cease to spoile, thou shalt be spoiled; and when thou shalt make an end to deale treacherously, they shall deale treacherously with thee* Isa. 33. 1.

* *The Latine renders it* Spernis *as if it were* בוז *but we render it* בוגר

Threatend (or, prophecied)

Our Saviour told his disciples, *Ye shall be betrayed, both by Parents, and Brethren, and Kinsfolkes*

Kinsfolkes, and Friends; and some of you shall they cause to be put to death, Luk 21. 16.

Trusting in the arme of Flesh, punished

1 With *not prospering against enemies, so well, as otherwise they might. Hanani* the *Seer* told *Asa* K. of Judah, (because, when *Baasha* King of *Israel* came against him, he betooke himselfe for help to *Benhadad* King of *Syria*, and made a league with him,) *Because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the hoast of the King of Syria escaped out of thy hands,* 2 Chr. 16. 7. 'Tis true, he overcame the K. of Israel. But, it seems, he might have overcome the king of Syria too, (who was as great an enemy to Judah, as he was to Israel;) had it not been for *this sinne.*

2 *Being overcome.* Sometimes *by treachery of those in whom they trust:* as the *Jews* were overcome by the *Assyrians*, being promised help, and encouraged to stand it out by the *Egyptians.* For upon them they leaned as upon a staff; but it proved a *hollow-hearted reed*, and *brake* under them, *Ezek.* 29. 6. *Isa* 36. 5. And some times *without* treachery; as the same people were by the same people, when they fled into Egypt; where they, and the

the *Egyptians* both, were overthrowne by *Nebuchadnezzar*, *The Egyptians are men and not God, and their horſes are fleſh, and not Spirit &c. When the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall downe; and they all ſhall faile together*, Iſa. 31.3. Perhaps, *Benhadad* King of Syria might have proſpered againſt *Ahab* (being a *wicked king*,) had he not put ſo much *confidence* in the ſtrength of his Army. For the Scripture relates his boaſting expreſſions, 1 Kings 20.10. But you may reade of his overthrow v. 20. See *Hoſ.* 10.13,14,15.

3 *Shame for their folly. Woe to the rebellious houſe &c.* Iſa. 30. 1. (where the Latine tranſlates, *deſertores*, *forſakers*, becauſe they *forſooke God*, and betooke themſelves to *men.*) And it followes verſ. 3. *The ſtrength of Pharaoah ſhall be your ſhame, and the truſt in the ſhadow of Egypt, your confuſion. The truſt*] Not their *being overthrowne* by the enemie. For it had been no *ſhame*, to be *overcome* by ſo *potent* an enemie, as the Aſſyrian. But that they ſhould occaſion their owne overthrow, by truſting *in vain men*, when they might have truſted in the *Lord of Hoaſts*; how could they chuſe but be exceedingly *aſhamed*, and *confounded*, for their *folly* and *madneſſe*? One of the ſins for which God threatens to give Jeruſalem *bloud in fury and jealouſie*

lousie, Ezek. 16. 38, was *trusting in her owne beauty*, verſ. 15. An Idol eſpecially, is לא דבר *a thing of nought* (or that which is not a thing.*) And the Prophet *Amos* complaines of *rejoycing in it*, chap. 6. 13. But any creature to *truſt in*, is as good as nothing, meere *vanity*; and cannot *ſatisfy* his expectation. Men find it ſo by daily experience, and yet 'tis all one. But what ſaith *Job*, *Let not him that is deceived, truſt in vanity, for vanity ſhall be his recompence* chap. 15. 31.

* אליל *The ſame word ſignifies* Idol, *and*, nothing.

4 *A Curſe. Curſed be the man* (being *Geber* [a]) *that truſteth in man*, (*Adam* [a]: whom he knoweth to be an *earthen veſſell*) *and maketh fleſh his arme. For he ſhall be like the heath in the deſart, and ſhall not ſee when good cometh: but ſhall inhabit the parched places in the Wilderneſſe, in a ſalt land and not inhabited* Jer. 17. 5, 6.

[a] *The beſt name the Hebrew hath for man; As* Adam *is the worſt.*

Truſt in God.

The want of it (eſpecially if it be *diſtruſt*, and *doubting* of his *faithfulneſſe*) puniſhed

1 With *Want of aſſurance*, and *eſtabliſhment*. When *Ahaz* K. of Judah, being invaded by *Rezin* K. of *Syria*, and Pekah K. of Iſrael *diſtruſting* God's providence, intended to

to betake himſelfe for help to the Aſſyrians; the Prophet *Iſaiah* told him, *If yee will not believe, yee ſhall not be eſtabliſhed*, Iſa. 7. 9. Hebrew. אם לא תאמינו כי לא תאמנו The words uſed for *believe*, and for *eſtabliſhed*, are the ſame; only in a different forme. And indeed, *beliefe* (or, *truſt in God*) is the only thing, that can *eſtabliſh* both our *hearts*, and our *conditions*. According to the Hebrew, we might render thus, *If yee will not be aſſur'd* *, *yee ſhall not bee aſſured* *. The word אמונה which ſignifies *faith*, (both *ours* in *beliefe*; & *God's* in *faithfulnes**) is uſed as if it did ſignifie alſo *riches*. And therefore ſome derive the word *Mammon*, *Riches*, from *Amun*, *truſt*. If it ſignifie *riches*, it may well be uſed alſo for *truſt*; becauſe men uſually *truſt* in *riches*: and if it ſignifie *truſt*, it maybee uſed alſo for *riches*; becauſe *God* (who only is to be *truſted* in) is *riches* enough to them that *truſt* in him, and *rich unto all that call upon him*. In the 37. Pſal. verſ. 3. where we tranſlate, *Truſt in the Lord, and doe good, and dwell in the land, and verily thou ſhalt be fed*, the Sept. tranſlate καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς, *thou ſhalt be fed with the riches of it*. The Hebrew for theſe words is ורעה אמונה. which *Vatablus* renders, * *nouriſh thy ſelfe with faith* (that which Habakkuk ſaies, *the juſt ſhall live by*. Ch. 2. 4.)

* *So as not to doubt.*
* *So as not to fayle.*
* *(I think) the moſt natural ſignification.*

* *The ſame word likewiſe ſignifies to nouriſh and to believe,*
* *Aquila renders,* πίστιν.

2 *Gods*

2 *God's fiery indignation, & severe punishment. Yea they spake against God, they said, can God furnish a table in the Wilderneſſe, &c. Therefore the Lord heard this, and was wroth, ſo a fire was kindled against Iacob, &c.* Pſal. 78,19,20,21. and afterward in the ſame Pſ. verſ. 32,33. *For all this they ſinned ſtill, and believed not, for his wonderous works. Therefore their daies did he conſume in vanity, and their yeares in trouble.* It is ſtrange: all the while the Iſraelites were in the Wilderneſſe, though they were ſo often puniſhed for diſtruſt in God's providence, yet upon every occaſion they diſtruſted it. He was never ſo often tempted, and provoked through diſtruſt of it: and yet there were never ſo many cleare teſtimonies given of it.

Vnbeliefe, as to *promiſes*, puniſhed,

1 With *not enjoying thoſe promiſes, when they are fulfilled.* Thus the *Noble man* at *Samaria* was puniſhed. Who becauſe hee would not believe *Eliſha's Prophecy*, of a *plenty* to bee the next day in that towne: although there were then a ſtrait ſiege, and the want of proviſion was ſo great, that women did eate their children, ſo that one would think, hee had good cauſe to doubt of the truth of it:

yet

yet notwithstanding had this punishment threatned him by the Prophet, *Thou shalt see it with thine eyes, but shalt not eat thereof*, 2 Kings 7.2. which came to passe accordingly. See *Ministers not believed.* In like manner were the *Israelites* punished, viz: with *dying before they came to the promised land. And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see, they could not enter in, because of unbeliefe*, Heb. 3.18,19. See Jude verse 5.

2 With *Dumbnesse.* Thus *Zachary* was punished, for not believing the promise sent him by the Angell, that his wife *Elizabeth* should have a Son: although (as one might think) he had good *reason* to doubt of it, because he & she too were both old, Luk: 1. 20. *Dumbnesse*, I said. & I may adde *Deafnesse* too; if the opinion of *Theophylact*, & others be true: who would have the Angel's words ἔση σιωπῶν, καὶ μὴ δυνάμενον λαλῆσαι, to be translated, not, thou shalt be *dumb:* but thou shalt be *deafe, and not able to speak.* They have some reasons for it, as 1 Because else, here were a speaking of the same thing twice.

2 Because it is said vers: 62. that they *made signes to him*, when they desired to knowe, how he would have his sonne called: which they needed not to have done, if he had not been *deafe.* And as for the Greek word σιω-

[a] κωφοὶ ἀπῶν; it is not unlikely, it may be used as the Hebrew word חרש is, as well for *deafe* *, as *dumb*. For so another Greek word κωφὸς is used, in one and the same Evangelist, Mat. 11. [a] 5. and ch: 12. [b] 22 (and therefore from the words μένειν κωφὸς, verſ. 22. Can be nothing brought * for this purpoſe.)

[a] *ἀκούουσι.*

[b] ὥστε τὸν τυφλὸν καὶ κωφὸν, καὶ λαλεῖν καὶ βλέπειν.

* *As Grotius would have it.*

Vnbeliefe as to the *Goſpell* puniſhed

1 With *Removall of the meanes of beliefe.* It is ſaid of Nazareth, that our Saviour *did not many mighty Workes there, becauſe of their unbeliefe* Mat: 13. 58.

2 *Rejection. Becauſe of unbeliefe they were broken off*, Rom. 11. 02. *Becauſe of unbeliefe*,] or *through unbeliefe. Vnbeliefe* breaks a man off from the tree preſently: and perhaps, in the originall it is ſo meant, * viz. though it be a *meritorious* cauſe, under the notion of an *efficient*.

* *And becauſe of the words following,* τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας.

3 *Damnation. He that believeth and is baptized, ſhall be ſaved: but he that believeth not, ſhall be damned*, Mark 16. 16. *Shall be damned*, κατακριθήσεται] or, his *condemnation ſhall be fulfilled.* For, κέκριται, he is *condemned*, already *John* 3. * 18. God is ſo angry for this ſinne, that he *reſolves preſently* to damne men for it. And his reſolution will certainly

* He that beleiveth not is condemned already.

ly be executed; for *the Wrath of God abideth on him*, verſ. 36. See the 2 Theſſ. 2. 12. and chap. 1. 9. Rev. 21. 8. Wherefore *ſee that ye refuſe not him that ſpeaketh. for if they eſcaped not, who refuſed him that ſpake on earth; much more ſhall not we eſcape, if We turne away frō him that ſpeaketh from heaven*, Heb. 12. 25.

Vncharitablneſſe toWards thoſe Who are in want; the *puniſhments* for it either inflicted, or threatened, are

1 *Excommunication. An Ammonite or Moabite ſhall not enter into the Congregation of the Lord; even to their tenth generation, ſhall they not enter into the Congregation of the Lord for ever. Becauſe they met you not With bread and with water, in the way when ye came forth out of Egypt*, Deut. 23. 3, 4. See *Not-helping the godly*.

2 *Poverty. There is that ſcattereth, and yet increaſeth, and there is that withholdeth more then is meete, but it tendeth to poverty*, Prov. 11. 24. *Withholdeth more then is meet.*] Some tranſlate * *Spareth*, i. e. *giveth not as much as he ſhould*. Which if it be ſo; & that ſuch a one ſhall come to *poverty*: much more he that *giveth nothing at all*. They ſay it is uſuall in the *Jewiſh Writers*, to compare *giving almes* (a thing which they talke very much of) to *ſalt*. And not without reaſon.

* *Aq. & Sym.* φειδομένως *the ſame that* ὁ σπείρων φειδομένως 2. Cor 9. 6. *Heb.* חשך מישר

For, as meat will *putrify*, if it be not *ſalted*; and fruit will *rott*, if it be not *turned*; and many things will be the *worſe*, if they be not *uſed*: So wealth is many times *loſt* by *keeping*, but never by *beſtowing*. We have an example of this puniſhment related by *Gregory Nyſſen*, in one whoſe *children* came to *poverty*, though he did not. For hiding his money in holes, and walls, without acquaining any body where he put it; he happened to dye ſudenly, and ſo it was all loſt. I believe, if it were obſerved, it might be as *common* to ſee the *uncharitable* man *forſaken*, and his *ſeed begging their bread*: as it is *rare* to ſee it in the *righteous** and *liberall*, Pſ. 37.25.

**The word righteous, ſeems to be often taken in this ſence*

3 *God's not hearing their prayers, in ſuch or any other condition. Who ſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry and ſhall not be heard*, Prov. 21.13. *At the* CRY *of the poore*] not the *Call*, viz: when he *beggeth*. whenſoever he CRYETH only, out of the ſenſe of his miſery; though it be not to thee, that he *cryeth*. Nay, whereas it is renderred, AT *the Cry*: it may be rendered FROM *the Cry*: for the word is מזעקת. that he who never *heard* their *cry*, if it were of his owne occaſioning, that he did not heare it, viz: by going, or looking another way, or keeping at home, (tricks too often uſed by *uncharitable men*:) ſhall be certainly puniſhed

puniſhed. *He alſo ſhall* CRY,] or, rather, *he ſhall* CALL (יִקְרָא) i. e. *He ſhall call upon God.* ſo the *Chaldee Paraphraſe*. which is worſe then *crying only*. for his condition ſhall be ſuch, that none but God ſhall be able to helpe him; (ſo that he ſhall be neceſſitated to call upon him:)and yet God ſhall refuſe to helpe him. *Shall not be heard*] or, ſhall not be *anſwered*; יֵעָנֶה which is a greater token of *anger*. for it argues, that God hath *ſhut up his bowels* towards him, when he *heares* him, and doth not pity him.

4 *Many curſes*; not from * men only, but from God. *He that giveth to the poore ſhall not lacke: but he that hideth his eyes* (for feare of being moved to pity) *ſhall have many a curſe*, Prov. 28. 27.

* *Which we have frequent experience of.*

Thus it is with *uncharitable* men even in *this life*. And if they doe any of them eſcape puniſhments *without*; they are worſe puniſhed *within*, with continuall *feares*, both of God, and man. As *Eliphaz* told *Job*, (though he had not perhaps *ſtripped the naked of their cloathing*: but had only not *given Water* to the *weary* to *drinke*, or *witholden bread* from the *hungry*) *Therefore ſnares are round about thee, and ſudden feare troubleth thee*, Job 22. 7,10. But his puniſhment in the *next life*, eſpecially, if he be ſo to *Chriſt's members*, is no leſſe then

5 *Damnation. Then ſhall he ſay alſo to them on the left hand, Depart from me ye curſed, into everlaſting fire prepared for the divell and his Angells*, Mat. 25. 41. And it followes in the next verſe, *for I was*, (or my *members were*) *a hungered, and ye gave me no meat, I was thirſty, and ye gave me no drink*, verſ. 42. So in the parable, the rich man, who relieved not *Lazarus*, is ſaid to be in *hell*, Luk 16. 23. And in another parable, the *Servant*, who pityed not his fellow-ſervant, that owed him money, is coudemned to perpetuall impriſonment, Matt. 18 33, 34. And as *no heaven* is provided, for ſuch as have *no charitie*: ſo, but a *little heaven* for ſuch as have but a *little charity. He that ſoweth ſparingly, ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully*, 2 Cor: 9. 6.

**In this expreſſion he alludes, perhaps, to what Eliphaz accuſed him of that he had broken the armes of fatherleſſe, chap 22. 19 For which he would count this a juſt retaliation*

God himſelfe ſays, that one of the reaſons why he deſtroyed *Sodome*, was becauſe ſhee did not *ſtrengthen the hand of the poore and needy*, Ezek. 16. 49, 50.

Job even in his *impatience* ſayd, he would be contented, in caſe he had ſeen *any periſh for want of cloathing, or any poore without covering &c.* that his *arme* ſhould *fall from his ſhoulder blade**, *and his arme be broken from the bone*, Iob 31 19, to 23. Which puts me in mind of a ſaying among the Jewes, *The doore that is not opened* to the poore, ſhall be opened to the* Phyſicians.

** Buxtorf. in Floril.*

Un-

Vnfruitfullneſſe. God puniſheth men for it

1 With *leaving them to the wide world. What could I have done more to my vinyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? and now goe to, I will tell you what I will doe to my vinyard, I will take away the hedge thereof, and it ſhall be eaten up, and break downe the wall thereof, and it ſhall be trodden downe* Iſa. 5. 4, 5.

2 *Taking away the means* of *making* them *fruitfull. It ſhall not be pruned nor digged: but there ſhall come up briars and thornes, I will alſo command the cloudes that they raine no raine upon it*, ib. v. 6.

3 *Taking away the power and meanes* of *being fruitfull* (*gifts* and *talents.*) *Take therefore the talent from him, and give it unto him that hath ten talents*, Mat. 25. 28. So that for *unfruitfullneſſe* the *ſinne*, they have *unfruitfullneſſe* the *puniſhment*; *When he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only: and ſaid unto it, let no fruit grow on thee hence forward for ever. and preſently the figtree withered away* Mat. 21 19.

4 *Cutting downe*, as trees that have left bearing. It was *Johns* the *Baptiſt's* doctrine,

every tree which bringeth not forth good fruit is hewen downe and cast into the fire, Mat. 3. 10. And it was our Saviours too, in in the same wordes, chap. 7. 19. Luk 13.7. He that had *hid* his *talent* in the *ground*, had his doome to be *cast into outer darkenesse*, Mat. 25. 30.

Vnthankfull sinning.

(I meane *sinning* against more then ordinary *mercy*. For otherwise, *all sinning* hath *Vnthankefulnes* in it)

It hath been threatned,

1 With *God's anger*; although the party were one that God loved exceeding well. *Hezekiah rendred not againe, according to the benefit done unto him: for his heart was lifted up. therefore there was wrath upon him, and upon Iudah and Ierusalem*, 2 Chr: 32.25.

2 *God's not pardoning them.* (or *forbearing to punish them.*) *How shall I pardon thee for this? Thy children have forsaken me, & sworne by them that are no Gods. When I had fed them to the full, they then committed adultery, and assembled themselves by troupes in the harlots houses.* Jer: 5. 7.

3 *God's punishing them severely. You only have I knowne of all the families of the earth: therefore I will punish you for all your iniquities*,

ties Am. 3. 2. How tenderly does God take it, to have *hatred* thus *returned* him *for his good will*! even as a *father* does, to be *hated* by his *children*, whom he hath not onely *begotten*, but *bred up* with a great deale of love, and paines, and care. One may plainly see it in the manner of his expressions. *Of the rock that begat thee thou art unmindfull, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, & of his daughters*, Deu: 32. 18, 19. *Because of the provoking of his sons and his daughters.*] If they had been *strangers*; their *Provoking* had not been so *odious*, nor their *Sins* so *provoking*, Deu: 32. 18, 19.

Heare, O heavens, and give eare, O earth: for the Lord hath spoken. I have nourished, and brought up children, and they have rebelled against me. The Oxe knoweth his owner, and the Asse his masters crib, but Israel doth not know, my people doth not consider, Isa: 1. 2, 3. *Heare O Heavens*] As if creatures *onely naturall*, would be *sensible* of such an *unnaturall* thing viz. for *children* to *forget* him that *nourished* and *fed* them. In that place of *Deuteron.* last quoted; where we translate *formed*, the Sept. translate, τὸν τρέφοντά σε, that *nourished* thee. So in Hos 11. 3. in the *Latine translation*, the words are, *I, as Ephraim's* * *nursing father bare*

* *Our translation.* I taught Ephraim also to goe, taking the by their armes.

bare them in my armes. And indeed, these expressions, viz: of *nouri∫hing* and a *nur∫ing father*, doe aggravate *ingratitude* much more then *making*, or *begetting*, or being a *father*. For many *fathers* doe *hate* their *children*; and many cause them to be made away, as soone as they are borne. Being a *father* is not so much a matter of *love*. At least, there is no love *in* so being (but only *from*:) unless it be by *adoption*, so, as God is a *father* in Jesus Christ. For they, to whom he is so, may well say, *Behold, What manner of love the father hath be∫towed upon us, that we should be called the sons of God?* 1 Joh: 3. 1. He did not love us as *fathers* love their naturall children: which is usually by *force of nature*, so that they cannot help it. But he *be∫towed* his *love* upon us freely. To have *been indeed* the *sons of God*, had not been matter of *love:* but being *not the sons of God* (but the *children if wrath*) yet to be *called the sons of God*, here was *love*.

It may be seen likewise (viz: how tenderly God takes *sinning against his love*) in another comparison, which God often useth, viz: of a *wife forsaking her husband*. Among other places, I refer you especially to Ezek. 16. 32 For in that Chapt. the Prophet seems to have made it his businesse, to set forth the greatnesse of the peoples ingratitude: recounting first Gods *mercies*, from vers. 4. to

14.

14. and after that their *sins* notwithstanding those *mercies*. See the *complaint* concerning *Ephraim*, Hos: 7. 13. 15. and the *threat* pronounced against them vers. 16, See also Ch. 11. 3.

4 *Deniall of mercy under punishment*, (which is a very sad thing.) When the Israelites cried ro the Lord for help, being invaded by the Ammonites; his answer was this, *Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cryed unto mee, and I delivered you out of their hand. Yet yee have forsaken mee and served other Gods, wherefore I will deliver you no more*, Judg: 10, 11, 12, 13.

It hath been punished and threatned.

1 With *many sorts of judgements*. Such as the Jewes at severall times met with before thei captivity. The *Levites* in their confession (at the time of the fast, after the peoples returne to Jerusalem) relating the manner of God's dealing with their ancestors by *mercies* and *punishments*; and their behaviour towards him; still made the cause of their *punishments*, to be their *sinnes after the receit of mercies*; as you may see in Nehemiah, c. 9.

Not

Not once, nor twice, nor twenty times, in the *Old Testament*, when there is either an *exhortation* to the Jewes to *remember*, or a reproofe for *forgetting* the Lord their God: their *deliverance out of the land of Egypt*, is presently mentioned, in these words, *Which brought them forth out of the land of Egypt*. See 2 King 17.6,7. Deut. 13.5,10. &c. The mention of this *mercy* alone, God knew to bee sufficient, to keep any one from wondring at any punishment, that should befall them, in case they sinned against him. And therefore, in severall places, where he shewes how severely he would punish them, if they rebelled against him; hee tells them withall, how that, when strangers should see how they were dealt with, and should aske the cause; it should be answered, that it was for *forgetting the Lord their God, who brought them forth out of the land of Egypt*. As you may see 2 Chron: 7.21,22. Deut: 29.24,25. 1 Kings 9.8. &c.

2 *Captivity*, and by that meanes the *enjoying of their labours by others*, (which is a *bitter punishment*.) *Because thou hast forgotten the God of thy salvation, and hast not been mindfull of the rock of thy strength: therefore shalt thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make the plant to grow, and in the morning shalt thou make*

make thy seed to flourish. But the harvest shall be a heap in the day of greife, and desperate sorrow, Isa. 17. 10, 11. As you have given those things which you had of me to Idols: (whereof see Ezek. 16. 16, 17, 18, 19.) so shall your land give those things which it had of you, to your enemies. It is a sad thing, when God makes a man very happy: or setts him upon *hopes, and endevours* to be very *happy:* and in the meane time, resolves to make him miserable.

3 *The totall, and unavoidable destruction of a Nation*. For thus said *Ezra* in his prayer, *And after all this that is come upon us for our evill deeds, and for our great trespasses; seeing thou our God hast punished us lesse then our iniquities deserve, and hast given us such deliverance as this; should we againe break thy commandement, and joyne in affinity with the people of these abominations? Wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant, nor escaping?* Ezr. 9. 13, 14. The Prophet *Amos* chap. 2, complaining first of the wickednesse of the Jewes; afterwards, to aggravate it, begins to mention some of God's mercies toward them, *Yet I destroyed the Amorite before them &c.* vers. 9. but having mentioned two or three, not able to hold any longer, he breaks forth into these words;

Therefore

Therefore the flight shall perish from the swift &c. verſ. 14. None of them ſhall eſcape, and nothing ſhall ſtand them in ſteed.

Nay the Scripture ſpeakes of puniſhing *Vnthankfull ſinners*, not only in their *perſons*, but in their poſterity alſo. For ſo was *Jeroboam* puniſhed. *Foraſmuch as I exalted thee. &c.* ſays God to him by the Prophet *Ahijah* 1 Kings 14.7, *and thou haſt not been as my ſervant David*, verſ. 8. *Therefore I will bring evill upon the houſe of Jeroboam, and will cut off him that piſſeth againſt the wall*, verſ. 10. In the 16 chapter verſ. 2, and 3, you ſhall find him ſpeaking after the ſame manner, to *Baaſha* King of Iſrael, by the mouth of *Jehu*.

How many *ſtrict charges* may you meet with in the Scriptures, againſt this ſinne of *ingratitude towards God*! eſpecially in the book of Deuteronomy: where to ſhew what *danger* there is in it, they uſually begin with a *Cavete, Take heed* or *beware*, viz: *Leſt thou forget the Lord, &c.* See Deut: 6. 10, 11, 12. chap 8, 10, 11, and read at your leaſure theſe texts of ſcriptures Deut. 32. 6. Iſa. 51. 13. Pſ. 78. 42. 1 Kings 14.7. Jer: 2.5, 6. chap. 5.24. Hoſ. 2.8, 9. ch. 7, 15. See likewiſe *Samuels* reproofe of *Saul*, 1 Sam: 15. 17.

Voluptuouſneſſe

Voluptuousneſſe

punished

With *poverty*. *He that loveth pleaſure ſhall be a poore man: and he that loveth wine and oyle, ſhall not be rich.* Prov. 21. 17.

VVarre

Nation ſhall riſe againſt nation, and kingdome againſt kindome, &c. Mat. 24, 7.

VVatchfull

Such who are not ſo. 1 They are the more *expoſed to temptation*, and the ſooner made a prey to the Divel. *Be ſober, be vigilant: becauſe your adverſary the Divell, as a roaring Lion walketh about, ſeeking whom he may devoure*, 1 Pet. 5. 8.

2 Thy are *moſt in danger of being ſurprized*, and *moſt dangerouſly ſurprized, by Judgment*. It was threatened the Church of Sardis, *If therefore thou ſhalt not watch; I will come on thee as a thiefe, and thou ſhalt not know what houre I will come upon thee* Rev. 3. 3, and perhaps here is an *Apoſiopeſis* of ſome heavie judgment (to be underſtood, though it be not expreſſed.)

Wearineſſe.

VVearineſſe in well doing

It *hazards* the *reward*. *Let us not be weary of well doing, for in due ſeaſon we ſhall reap if we faint not*, Gal: 6. 9.

VVhoremongers

threatened

1 With *certaine judgment*. *Whoremongers and Adulterers* (becauſe many times *men* cannot or do not) *God will judge* Heb. 13, 4.

2 *Excluſion out of Heaven*. They are the firſt in *the Apoſtles* blacke roule; *Neither fornicators, nor Idolaters &c. ſhall inherit the kingdome of God*, 1 Cor. 6. 9, 10. See Rev. 22. 15.

puniſhed

With *Death*. For when the *Iſraelites* committed *whoredome* with the *Moabites*, God (by a *diſeaſe*, or *fire*, or ſome other extraordinary *plague*) ſlew no leſſe then foure and twenty thouſand of them, *Num.* 25. 1, 9.

The

The usuall *evills* * wherewith they punish themselves, are

* See Adultery.

1 *Losse* of *honour*, *long life*, *wealth* and *health*: and *gaine* of nothing, but *repentance* and *griefe*. *Remove thy way farre from her* (speaking of the *strange woman*) *and come not nigh the doore of her house; lest thou give thine honour unto others, and thy yeares unto the cruell: lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and thou mourne at the last, when thy flesh and thy body* * *are consumed* Prov: 5. 8, to the 12.

* *And so the Apostle might very well say,* He that committeth fornication, sinneth against his owne body, 1 Cor. 6. 18.

2 *Death. For she hath cast down many Wounded: many strong men have been slaine by her. Her house is the Way to hell, going downe to the chambers of Death,* Prov. 7. 26, 27. *Her house is the Way,* and chap. 2. 18. *Her house encline th unto death, and none that goe unto her returne againe, &c. v.* 19: as if the Wiseman intended to intimate, (which is often seen) that such as once enter into the practise of that sinne, usually *continue* in it, till it work their *destruction*. The *danger* of falling in this *way*, must needs be *great*; and the fall very *desperate*; because those that go in it, are usually made *blind* with *passion*: so that like *blind metal some horses* they will *run*, when they know not where they *goe*. *He goeth after her straight*

straight Way as an oxe goeth to the slaughter, or a * *foole to the correction of the stockes,* Prov. 7. 22.

* ὡσεὶ κύων ἐπὶ δεσμὰς, *Sept.* as a dog to the collar.

Wicked men.

When I read the Bible, for the collection of these *particular threats* and *punishments:* sometimes I thought it not useless, to collect those places also, which concerne *wickednesse in generall:* and accordingly, such as are more notable, I did set them down as I met with them. But yet againe sometimes (I must confesse) I thought it needlesse; because they were so many, and so easie to bee found. Hence, it is possible, that I may have overslipt some. but being confident they are very few, I here give you a catalogue of those which I tooke. which I have put in figures only: both because they might perhaps seem too many to bee written out in a greater volume; and especially, because I feared the book would bee of two great a bulk for the volume.

More notable places of threats, and punishments for *Wicked men.*

Gen. 38. 7. Exod: 23. 7. 1 Sam: 2. 9. 2 Sam: 23 6, 7. 1 Kings 8. 32. 2 Kings 17. 20: Job. 4 8: 9,

8,9.cap:5.3.6.& 16.c.8.20,22. c. 10.14,15. c.11.20.c.15.20. to the end. c.11.15. to the end. c.20.5.to the end. c.21.17. to 20.c.22, 16.& v.30.c.24.20,24.c.27.13. &c. c.31.3. c.34.22.26,27.c.36,6.c.38.13.15. c. 40.12. Pfal.1.4.5,6.Pf.5.5.Pf.9.19.Pf.11.5,6.Pf.20. 8,10,12.pf.32.10.Pf.34.16.21. pf.36.12. Pf. 37. 2. 9, 10,13,15,20,22, 28, 36.38. Pf.50. 17.to 21. Pf.5.2.to 5. Pf.64.1.to 7,8. Pf.68, 21.23.Pf.73.18,to 21.& 27. Pf.75,8.10. pf. 92.7.9.pf.94.23.pf.101.4.8.pf.104. 35.pfal. 109.78.pf.112,3.10.pf.129,4.pf.141.10.pf. 146.9.pf.147.6.Prov:6.15.c.10.7.9., 24,25. 27.28.29,30.c.11.7.21.c.12.7.21. c.13.5,9. 21.c. 14.11.19.32.c.16.4.c.21.18. c.22,8. c. 29.16.Eccleſ:2.26.c:8,12:Iſa:1.28.c.3.8.11 c.5.18.c.9.18.c.13.9.11. c.57.20,21. c.59.2. c.64,6.Jer:7.20.c.9,10,11,15.16. Par.22. c: 13,24,25.c:14,16.c:15,1.to 8.c:16,4. c:18. 16.c:20,5.10,12.c:22.24.25,c:23.40. c:24, 9. 15:c:44,27:c:48,38,39.c:49,17,c:50,25: Lament:2, 4: c:3,1:3,5,8,10.12,15,43,44. Ezek:4,17.c:5,11,13,15,c:7,3,4, 8,27,c:12, 19,c.14,8,c:22,31,c:24,13, Hoſ: 1,9,6,c:5, 10,12,14,15,c:13,3,Nah:3,5,6, Zeph:6,17, 18,Mal:1,4,c:3,5, c:4,4, Mat:13, 41,42.50, Joh:5,29,c:17,9,Rom:1,18, 1 Cor:6,9,10, 11:Gal:5,19,to 22, Eph:5,5,6: Col.3,5,6, 1 Pet:4,18.

Will-worship.

And Nadab, and Abihu tooke each of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not. And there went out fire from the Lord, and devoured them, and they died before the the Lord, Lev: 10, 1. 2.

Wisedome.

Such as *neglect* it.

1 *They are certainly punished*, one way or other. *A rod is for the back of him that is void of understanding*, Prov. 10. 13. This rod usually growes in their *own mouth*. *In the mouth of the foolish is a rod of pride*, chap: 14. 3 For by their own *rash*, and *foolish speeches*, & *actions*, they worke *themselves* abundance of misery, chap: 10. 14.

2 For the most part, they are (spiritually) *starv'd to death*. *The lips of the righteous feed many: but fooles dye for want of wisdome.* (which is the *food* of the soule) Prov: 10. 21, By *death*, I meane that which is *everlasting*. For the man that *wandereth out of the way of understanding shall remaine in the congregati-*

on of the dead, Prov: 21: 16. *Shall remaine*] He shall not *obtaine the resurrection from the dead*, as it is said, Luk: 20, 35, that is, a *resurrection to happinesse*: which is only worthy the name of *resurrection*, and is called a *resurrection to life**: *life in misery* being not worthy the name of *life*.

Wisedome i. e. *carnall wisedome*, punished

1 With *Infatuation*, and *Ignorance in spirituall things*. *For it is written, I will destroy the wisdome of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisedome of this world?* 1 Cor. 1, 19, 20 See Isa 29. 14. Rom: 1. 22.

2 *Deniall of grace*. *For yee see your calling brethren: how that not many wise men after the flesh, not many mighty, not many noble are called*, 1. Cor: 1, 26. See Mat: 11. 25.

3 *Confusion* and *Shame*, (when they see *children* and *fooles* get to Heaven before them; & that they, with all their wisedome cannot understand the things of God, so wel as others who have lesse knowledge.) *God hath chosen the foolish things of the world to confound*, or *shame the wise, & God hath chosen the weak things of the world to confound the things which are mighty*, 1 Cor: 1. 27.

I may adde hereunto, how men, many times ruine themselves, either by the *practise*, or by *the over eager pursuit* of *humane wisdom*, & *learning*. *Be not righteous overmuch, neither make thy selfe over wise: Why shouldest thou destroy thy selfe*, Eccles. 7. 16. We see, what ends many *Politicians*, and *hard Students* make. Either they *take such courses* as are *destructive*: or growing mad, they *destroy themselves*. *Destroy thy selfe*] Lat. Tran. *ne obstupescas, lest thou be astonished* (shall I say?) or *stupified*. For so, many times, those who have attained to most *humane* knowledge, are: more then those who have attained but to a little: so that though they have more understanding, they have lesse sense. The *wisedome* that is *from above*, hath none of these evils attending it. You never knew a man the worse with studying that.

Witnessing falsly

It shall be *certainely punished*, one way or other: For *Solomon* hath said it twice in one chapter, *A false witnesse shall not be unpunished*, Prov. 19. 5, & 9. The manner of punishing it among the Jewes, is thus prescribed, Deut 19, from the 16 vers. to the end. *If a false witnesse rise up against any man, to testifie*

ſtifie againſt him that which is wrong. then both the men, between whom the controverſy is, ſhall ſtand before the Lord, before the Prieſts, and the Judges which ſhall be in thoſe dayes. And the Judges ſhall make diligent inquiſition: and behold, if the witneſſe be a falſe witneſſe, and doth teſtifie falſly againſt his brother: Then ſhall ye doe unto him, as he had thought to have done unto his brother; ſo ſhalt thou put away evill from among you. And thoſe that remaine ſhall heare, and feare, and ſhall henceforth commit no more ſuch evill among you. And thy eye ſhall not pitty, but life ſhall goe for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

The hand of God appeares notably againſt *Falſe Witneſſe*, in this, that many times their *ſpeech bewraieth* them. So (ſaith * *Auguſtine*) theirs did, who, when our Saviour was riſen out of the grave, ſaid, *His diſciples came by night and ſtole him away, while we ſlept*, Matt. 28. 13. For (ſaith he) *if they were aſleepe, how came they to know ſo much.* And in like manner the ſpeech of thoſe, whom the ſame men viz: the chief Prieſts ſuborned to *witneſſe* againſt him, to put him to death. For (that which is ſtrange to obſerve, conſidering what cunning men they had to teach them their tale,) though there were many of them, and though they brought di-

* *Upon* Pſal. 36.

vers accusations; yet were they not able to make any *two testimonies agree together*, Mark. 14.56,59.

Word of God

Such as *obey it not*

1 *They have no title to God's Covenant, nor to any thing contained in the word. But unto the wicked God saith, What hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee?* Ps. 50.16,17.

2 *They are sure to be punished,* (especially if it be the *Word* of the *Gospel*) *See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turne away from him, that speaketh from Heaven,* Heb. 12. 25.

3 *Their punishments have been great, and without remedy. Because they rebelled against the word of God, and contemned the* * *Counsell of the most high, Therefore he brought downe their heart with labour; they fell downe, and there was none to help,* Psalm. 107. 11,12. See Jer. 26. 4, 5, 6.

* Freindlike counsell, *for their owne* good *only.*

Let such *heare* the word never so much; nay

nay *declare* it; and *preach* it never so much; yet, if they *build* upon this only, and *presume* thereupon, that the promises contained in the word are theirs, and that Christ is their Saviour; they are in no better condition, then he that without a *foundation* built his house upon the sand, for that is our Saviour's comparison, Mat. 7.26. *Every one that heareth these sayings of mine and doth them not, shall be likened unto a foolish man, which built his house upon the sand.*

Those that *believe* it not

1 They will not be *profited by it*, nor be *partakers* of what it *promiseth*. *For unto us was the Gospel preached, as it was unto them, but the word preached did not profit them, not being mixed with faith in them that heard it*, Heb. 4.2.

* *Or*, and so were they. καθάπερ κἀκεῖνοι, *our translation*, as well as unto them.

2 They will without question be *condemned*. For the word which they have sleighted, shall *judge them*; *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day*, John 12.48: and all the *Ministers*, whom they have heard, and their writings which they have read, shall *accuse* them; *Doe not thinke that I will accuse you to the Father* (there is no need of that, though I have cause enough:) *There is*

one

one that accuseth you, even Moses in whom ye trust, chap. 5. 45, 46.

Mark how angrily God threatens the Jews, for not *believing* the Prophet Jeremy, *They have belied the Lord, and said, it is not he: neither shall evill come upon us, neither shall we see sword nor famine: and the Prophets shall become winde, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hoasts, because yee speake this word: behold, I will make my words in thy mouth fire, and this people wood, and it shall devoure them*, Jer: 5. 12. 13, 14.

Such as will not *heare it*

1 God is *exceeding angry with them. They refused to hearken, and pulled away the shoulder and stopped their eares, that they should not heare. yea they made their heart as an adamant stone, lest they should heare the law, and the words, which the Lord of hoasts had sent by the former Prophets. Therfore came a great wrath from the Lord of hoasts*, Zach: 7. 12, 13. So in Jeremy. *To whom shall I speake, and give warning that they may heare? Their eare is uncircumcised, and they cannot harken: behold, the word of the Lord is unto them a reproach: they have no delight in it. Therefore I am full of the fury of the Lord, I am weary with holding in, &c.* Ch: 6. 10, 11: See also vers. 19. and ch: 7. 13, 14, 15.

2 They

2 They ſhall be *certainly puniſhed.* God told Moſes, concerning the Prophet, whom he would raiſe up in his roome, *And it ſhall come to paſſe, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will * require it of him*, Deut. 18, 19.

The *puniſhments* which the Scripture mentions, are

1 *God's not hearing their prayers in their miſery*: as in that place of Zachary laſt quoted: *Therefore it is come to paſſe, that as hee cried, and they would not heare; ſo they cryed, and I would not heare, ſaith the Lord of hoaſts*, v. 13. Nay, inſteed of *hearing* them, *abhorring of them. He that turneth away his eare from hearing the law, even his prayer ſhall be abomination*, Prov: 28, 9.

2 *Giving up to their luſts. But my people would not hearken to my voice; and Iſrael would none of me. So I gave them up to their own hearts luſt; and they walked in their owne counſells*, Pſ. 81. 11, 12:

3 *Greater condemnation* then thoſe have, who never had the word to heare. *Whoſoever ſhall not receive you, nor heare your words: When yee depart out of the houſe or city, ſhake off the duſt of your feet. Verily I ſay unto you, it ſhall be more tolerable for Sodome and Gomorrha in the day of judgement, then for that city*, Mat: 10, 14, 15. Our Saviour thus ſpake

to

* *Sep.* ἐκδικήσω. ἀπ' αὐτοῦ, *Vulg. ego ultor exiſtam*, I will be revenged upon him.

to the *twelve Apostles*, when hee first sent them; and he said the like to the *seventy disciples*, Luk. 10, 11, 12.

Such as *despise* it.

Their end shall be *destruction*. *Who so despiseth the word shall be destroyed: but he that feareth the commandement shall bee rewarded*, Prov: 13. 13.

Words idly spoken

Our Saviour told the Jewes, *I say unto you, that every idle word that men shall speake, they shall give an account thereof*, Matt. 12. 36. *Idle word.*]ἀργὸν, not that which we usually meane by *idle talke*, viz: *wicked* and *profane* only: but *useleſſe*, and *needleſſe*, and of which there comes, or is intended, no *good*

Workes neglected

No Salvation. What doth it profit, my brethren, if a man say, he hath faith, and have no Workes? Can faith save him?* Jam. 2. 14.

Offer the sacrifice of righteouſneſſe (ſaith *David*) *and put thy truſt in the Lord*, Pſalm. 4. 5, *or elſe thy truſt is vaine.*

That they might set their hope in God, and not forget the Workes of God, but keepe his commandements, ſaith the ſame Prophet, *Pſalm.* 87.

*He might well say, say; for they dee but say, they have true faith, who have no workes.

87.7, otherwise they might be one day *ashamed of their* [a] *hope*: faith without the observation of the Commandements, being but a *dead* [b] *faith*, and not a *lively* [c] *hope*, such as *maketh not* [d] *ashamed*.

[a] Psal. 119.116.
[b] James 2.17.
[c] 1 Pet. 1. 3.
[d] Rom. 5. 5.

The Jewes were told, that unlesse they *did thorowly amend their waies*, and *their doings &c.* they did but *trust in lying words*, (which would deceive them,) to say, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*, though they sayd it never so often, *Jer.* 7. 4, 5.

Not every one that saith unto me Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my father which is in Heaven, Matt. 7. 21.

Workes of God not regarded.

Because they regard not the workes of God, nor the operation of his hands, he shall destroy them, and not build them up, Psalm. 28. 5. See Psalm. 78. 32, 33.

World

Those that *love it*, punished

1 With *a short enjoyment of what they love*, (which is no punishment to them that doe not love it) *And they that use this world, as not abusing it; for the fashion of this world passeth away*, 1 Cor. 7. 31.

2 *Vexation of mind*, *I have seen all the worke*

worke that are done under the Sun, and behold all is vanity and vexation of spirit, Eccles. 1. 14.

3 Not *being able to be Christ's disciple. Whosoever he be of you, that forsaketh not all, that he hath, he cannot be my disciple*, Luk 14. 33. *That forsaketh not*] and vers. 26. *That hateth not his father &c.* Much lesse then can they that *love*, and *cleave* to the *world*, be *Christ's disciples*. *Paul* saith, *he counted all things but dung*, ἵνα κερδήσω: not, *so he could*; but, *that* he *might*, winne Christ: as if else he could not. See *Phil.* 3. 8.

4 *Surprizall by the day of Judgment. Take heed to your selves, lest at any time, your hearts be overcharged with surfeting, and drunkenesse and cares of this life, and so that day come upon you unawares*, Luk. 21. 34.

Worship of God neglected,

Ye looked for much, and loe it came to little, and when ye brought it home, I did blow upon it. Why, saith the Lord of hoasts? Because of mine house that is waste, and ye runne every man to his owne house. Hag. 1. 9.

APPENDIX.

READER, I intreat thee to lend mee the reading of a few lines more, which partly by the Printers fault, and partly by mine own (having done my work in loose papers) were left out in the book.

P. 31. Before *Destruction*, Read, 6 *Shame. O Lord the hope of all Israel; all that forsake thee shall be ashamed, and they that depart from me, shall be written in the earth, because they have forsaken the Lord, the fountaine of living water.* Jer. 17, 13.

Pag. 32. read, The *Jewes* when they heard any one *blaspheme* God's name: either *out of indignation against the party*, for the *affront* (as *Joshua* and *Caleb* did at the *murmuring of the people*, Num. 14. 6*:) or else out of griefe for *God's dishonour* (as it was their custome to doe in times of *mourning:*) used to *rent their cloaths*. And this they would doe, *whosoever* he were, that had *blasphemed:* but *especially*, if he were one of their *own nation*, and had *professed* himselfe to be in *covenant with him*, whose *name* hee *blasphemed*, (oh! I could *teare* my *haire* to see *Professours of godlinesse, dishonourers of God* *.) For this reason, (and because he spake in the *Hebrew* tongue) the Iewes conjecture *Rabshacheh*, at whose

* And Paul *and* Barnabas, *when the people would have sacrificed to them. Act.* 14. 14.

* *Every* dishonour *&* disgrace *which we bring to* God *& his* truth, *is* petty blasphemy.

whose *blasphemy* the people in *Jerusalem* did *rent their cloaths*, 2 Kings 18.37. to have been formerly of *their* religion. Yea they thought the practice of this custome so warrantable, upon *such an occasion*; that even the *Priests*, who were expresly forbidden to use either this or any other custome used in times of *mourning*, yea though their owne daughters should be burnt to death, for whoredome, Lev. 21.9.10: yet notwithstanding (as it seemes) upon the hearing of *blasphemy*, thought they might lawfully, & perhaps were ambitious to use it (as they were to doe many other things, whereby they might seem to be over *righteous* *.)

* *As their Hasidim were,* P.75. before. *Those who have no union, &c.* this chapter

Threats and *Examples* of his being *a Scandal*,

He shall be for a Sanctuary; but for a stone of stumbling, and a rock of offence to both the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem*, Isa.8.14.

* *The Apostle applies this place to Christ.* Rom:9,23

Behold this child is set for the fall and rising againe of many in Israel, &c. Luk 2.34. See Pet. 2. 8. Rom. 9. 33.

This stumbling *at Christ*, was to the Jewes 1 *A punishment* of their *disobedience*. And therefore *Jonathan* the *Paraphrast*, in the place of the Prophet before quoted, before he

he mentionsthe threat, prefixes these words, *If ye shall not obey.* 2 A *fruit* of their *blindnesse*, and *ignorance.* for certainely, had they *seen* never so little; they could not possibly have *stumbled* in so great a stone, as he was. No; instead of going on till they *dasht* themselves against him; if they had perceived him to be a rock of refuge, as indeed he was; they would have got up upon him, and have made him their *Sanctuary.* Had they known what a *pretious* corner stone* he was, even *chosen of God,* and *laid* in Sion of purpose, (as the fittest in whom the building of either sides, viz: of themselves, and the Gentiles, might be fitly knitted together, *Eph:* 2. 21, for a *living* and a *Holy* Temple for God to dwell in by the Spirit, insteed of their temple made with hands, which must perish:) doubtlesse, they would never have *rejected* him, and have let him lye in the way, for themselves to *fall* in. Or, if they envied so much good to the Gentiles, as to make him a *corner* stone: yet they would have made him their *foundation* stone, and have built upon it themselves.

* 1 Pet. 2, 4.

And as they *stumbled* at him, both Jewes & Gentiles, because of the *meanness* of his *quality*, & because of the *danger* of *believing* in him: so because they liked not his doctrine, as for other reasons, so especially for

these. 1. Because of the *Spirituality* of the *expressions*, and *language* thereof, seeming strange, & uncouth to them. *Pilate* said, *what is truth?* John 13. 38. He wondered what Christ meant by *truth*. *Festus* tooke *Paul* for a *mad man*, Acts 26.24. *Nicodemus* could not conceive, *how a man* could be *born again*, unlesse he could *enter into his mother's wombe, and so be borne*, Joh. 3. 4. So when he told them, that unlesse *they did eate his flesh, and drinke his blood*, *they had no life in them*; they sayd, *how can this man give us his flesh to eate?* Joh. 6. 52. Nay, many that were his *disciples* before, tooke such offence at this *hard saying*, (as they called it) vers. 60, that they *went backe and walked no more with him*. And thus the Pharisees were *offended*, when he told them, that *Not that which goeth into the mouth, defileth a man*, *but that which goeth out of the mouth*, Matt. 15. 12. They could not believe, that that which went *out* of a man, or that which proceeded from a man's own selfe, should defile himselfe. Many other such like things there were in his doctrine, which (as *Paul* saith, 1 Cor. 1. 24.) *they could not know, because they are spiritualy discerned*. 2 They *stumbled* at it, because of the *plainnesse* and *simplicity* of it. And thus especially the Grecians, who were Schollers and Philosophers, and all for the *words*

of

of man's wisedome. To the Jewes a stumbling block, to the Greeks foolishnesse, 1 Cor:1.23. viz: becauſe they could ſee no *wit*, nor *reaſon*, nor *Philoſophy* it it. The Apoſtle in expreſſing the *ſtumbling* of the Greeks, expreſſeth *what* they *ſtumbled* at: but of the Jewes, he only ſaith, that Chriſt was *a ſtumbling blocke*. as if they had had no cauſe at all of ſtũbling at him worthy the naming: but only becauſe they would *ſtumble* at him, & becauſe *they were thereunto appointed*, 1 Pet. 2.8. *No cauſe*, I ſay; or that which was worſe then none, even a cauſe why they ſhould *not ſtũble* at him, viz: the *Liberty* preached by his Apoſtles. *Liberty* from ſuch a *number* of *ordinances*, to which they *were ſubject*. Coloſſ. 2.20. *Liberty* from ſuch *Weake beggerly elements*, to which they were in *bondage*, Gal: 4.9. *Liberty* from the grievous *yoake* of *circumciſion*, which neither *their fathers, nor they were able to beare*, Acts 15.10. Which one would have thought ſhould have prevailed to *entice* them to it, and not have deterred them from it. And yet ſo it was: inſomuch that even *Liberty* from *circumciſion* (as if it were the main thing they *ſtumbled* at) is by *Paul* called the *Scandall of the Croſſe*. Nay, it was that, for which he ſuffered moſt perſecution of the Jewes, and Judaizing Chriſtians: *If I yet preach circumciſion, why doe I*

yet ſuffer perſecution? then is the offence of the Croſſe ceaſed, Gal: 5.11.

P.90. After Gen. 34,23. In alluſion to this *covetouſneſſe* of theirs, the Jewes call'd him that turned Phariſee for love of gaine, *Phariſæum Shechemitam*, a *Shechemite Phariſee*: Pag. 123. In the margin againſt ἀφειδήσωσι, *See this word, perhaps, better expounded in the end of* Intemperance.

* Plin. l. 8. c. 21. *ſpeaking of a creature called* Catoblepas, *having a very heavy head, which alwaies hangs downward (as it were of purpoſe to prevent the hurt which elſe it might doe) ſaies*, omnibus qui oculos ejus vidêre expirantibus: *& thẽ preſently addes* Eadem eſt Baſiliſci vis. *And this is all that I have read to this purpoſe.*

P,126. After *Mat*, 11.13. So Mark, after he had related this ſpeech of our Saviour's, immediatly addes, *Becauſe they ſaid, He hath an uncleane ſpirit*. c.3.30.

P.133. Before, *Some have, &c.* But (I muſt confeſſe) this Hebrew word is more uſually rendered a *Baſiliſk*: which makes mee take the more notice of the word uſed for *colour* in the verſe before, viz: עין, which ſignifies *Eye*. Becauſe they ſay *, a *Baſiliſk* hath ſuch a venemous eye, that he will poyſon a man at a diſtance; but with this condition, if you doe not ſee him before he ſees you. Be ſure therefore to ſee the wine firſt, before it ſee thee. I mean, to ſee it with thy *minde*, before thou ſeeſt it with thine *eye*, and conſider wel the danger of it, if thou take too much; for ſo it will doe thee no hurt. In that place above cited (viz. Prov. 23.29) where it is ſaid, Who hath ſorrow? In our Hebrew it is למי אי, But the vulgar tranſlation renders it

cujus

cujus patri to *whose father* is sorrow? And indeed there is too many a parent, who hath had many *sorrowes* by meanes of *this sinne* in their sonnes.

p.166. Among the Jewes, whereas the law was for the *Theruma* (or *heave offering* of the floore,) that it should be the sixt part of the whole: If a man gave the fourth part, they called it *Theruma Hhajin jopha, the offering of a faire eye*; if the fifth part, *Benonith*, of a *middle eye*; but if he gave but the sixt part, just as much as was required, and no more; They called it *Theruma Hhajin Rahha, the offering of an evill eye.*

P.176. After *slight of hand*, See Eph.4.14.

P.395. After Ezek:3.18. See Heb,13.17.

p.614. Over against *adoption*, in the margin, *Is not he thy father that hath bought thee?* Deut. 32.6.

FINIS

ERRATA.

Pag.20. read *with*. p.45. read *Use*. p.56. No break at, *Sinne*, but at, *I have been*, p.59. *Scycophants*. b 10. for *one*; *are*. p.116. *Christs obedience* as pure *obedience*. p. 108. *reconciliation* p.120. blot out, *against the* p. 232. Jer.8,17. d.171. *increase*. p.238. ἐκάμμυσαν. p.273. *punished* p.315. blot out, *read*. p.329. before the figure 7 read Gen: p.339. *He* went. p.405. blot out, *Thirdly*, p.576. for, *In* Sinne, *To* sinne. p.568. Eph. 5.11. p. 574. 1 John 2,22.